



CATALOGUE  
OF THE  
*Christian Vernacular Literature*  
OF  
INDIA:  
WITH  
HINTS ON THE MANAGEMENT  
OF  
INDIAN TRACT SOCIETIES.

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COMPILED  
BY  
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AUTHOR OF "THE INDIAN MISSIONARY MANUAL," "CLASSIFIED CATALOGUE OF  
TAMIL PRINTED BOOKS," ETC.

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## P R E F A C E.

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The Compiler of the following Catalogue, the Indian Agent of the Christian Vernacular Education Society for India, was commissioned by the Committee of the Religious Tract Society to report upon their Indian Auxiliaries and offer any suggestions which seemed calculated to promote their efficiency. To discharge this duty thoroughly, it seemed necessary to show what has already been accomplished in each language by the different agencies in operation. To compare the resources with the work to be done, some details were requisite regarding the population, the progress of the Gospel, and education.

Through the labours of the Rev. J. Long, the Rev. J. Wenger, and others, materials were available to shew which Christian Tracts and Books had been printed in Bengali. The "General Catalogue of Oriental Works," published in 1854 by the "Centralizing Christian Book Society," chiefly through the aid of H. Carre Tucker, Esq., and a manuscript list prepared in London under his direction for the Christian Vernacular Education Society, afforded some assistance with regard to other languages. The Reports of the Indian Tract Societies, when procurable, furnished tolerably complete information regarding their publications. Mission Reports generally gave some notices of Tract and Books issued by Missions. Mrs. Macleod Wylie's "Contributions towards a History of Biblical Translations in India," afforded information regarding the Scriptures. Early publications, some by Missions before the establishment of Tract Societies, others by Tract Societies which have ceased to exist, and the publications of private individuals, presented the chief difficulty.

The Compiler, besides consulting the printed Reports available, and examining the old Tracts to be found in Depositories or in the possession of Mission agents, endeavoured to obtain the help of experienced Missionaries well acquainted with each language. Thus the Rev. Messrs. Long, Wenger, Lewis, Robinson, and Pearce were consulted with regard to Bengali; the Rev. Messrs. Smith, Leupolt, Mather, Parsons,\* Walsh, and Rudolph with regard to Urdu and Hindi; the Rev. Dr. Newton about Punjabi; the Rev. Messrs. Bowen and Fairbank about Marathi; the Rev. Messrs.

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\* While these pages were passing through the press, this beloved and useful Missionary was removed by death.

Montgomery and Wallace about Gujarati ; &c. Acknowledgments will generally be found in the body of the Catalogue when lists of publications were furnished. It should have been stated that the list of Tranquebar Publications was kindly supplied by the Rev. J. M. Schwarz.

A few remarks may be offered with regard to the USES of the Catalogue. The *first* object is to show what works already exist in any language, and by whom and when they were published. Through ignorance of this, books have been twice translated, or persons have complained of the want of publications which were already available.

The *second* object is to suggest topics on which Tracts and Books should be written. The general list at the end of the Catalogue shows the languages in which Tracts and Books on any specified subject exist. Thus the wants of any particular language can be readily known, while the sources whence materials can be obtained are also indicated. The most important subjects are generally pointed out by the number of languages containing Publications upon them.

To give some idea of the contents of several of the most useful Tracts in various languages, and enable them to be more easily reproduced, the compiler has printed three volumes of translations. Some of the most popular tracts are so local that they cannot be issued with advantage elsewhere ; in other cases translations could not be obtained. Those printed afford fair specimens of tracts published in India. A list of them is given below :—

- Advice, Good. Rev. Dr. Winslow. Tamil. 1st Series.
- Atmarampant. Rev. B. Padmanji. Marathi. 2nd Series.
- Atonement, Dialogue on the. Schwartz. Tamil. 2nd S.
- Do. The True. Rev. R. Nesbit. Marathi. 1st S.
- Choose the Best. Rev. A. Vethakan. Tamil. 2nd S.
- Conversations at Puna. Rev. Dr. Stevenson. Marathi. 2nd S.
- Do. on Religion. Rev. Dr. M Mitchell. Marathi. 2nd S.
- Cup of Divine Milk. Rev. C. Rhenius. Tamil. 1st S.
- Custom, Mirror of. Rev. G. Pettitt. Tamil. 1st S.
- Debt, On Being in. Oriya. 1st S.
- Destroyer of Darkness. Rev. W Carey. Bengali. 1st S.
- Do of Error. Radhanath. Bengali. 1st S.
- Dialogue between a Pandit and Sarkar. Rev. H. Townley. Bengali. 1st S.
- Educate your Children. Rev. J. F. Gannaway. Tamil. 2nd S.
- Essence of Christian Doctrine. Rev. C. Mault. Tamil. 1st S.
- Faith, The Object of. Rev. N. Sheshadri. Marathi. 2nd S.
- Flood comes &c. Before the. Rev. V Santhosham. Tamil. 2nd S.

- God distinct from the Human Soul. Rev. C. Campbell. Canarese. 2nd S.
- God not the Author of Sin. Rev. A. F. Lacroix. Tamil. 2nd S.
- God's Tenth. J. Murdoch. English. 2nd S.
- Guru, The Choice of a. Rev. R. W Hume. Marathi. 1st S.
- Hinduism and Christianity, Comparison of. Rev. B. Padmanji. Marathi. 2nd S.
- Idolatry, Hindu Tract against. Brajamohan. Bengali. 2nd S.
- Inquiry concerning the True Way. Major Candy. Marathi. 1st S.
- Justice and Mercy Displayed. Rev. H. Townley. Bengali. 1st S.
- Justice and Mercy, Divine. Rev. H. Woodward. Tamil. 2nd S.
- Justification, On. Rev. G. Pettitt. Tamil. 1st S.
- King's Son, Love of the. Rev. R. C. Macdonald. Tamil. 2nd S.
- Man, a responsible Being. Rev. N. Sheshadri. Marathi. 2nd S.
- Mango Story, The. Mrs. E. Porter. Tamil. 2nd S.
- Marriage Contract, On the. Rev. C. Mault. Tamil. 1st S.
- Natural Religion, Insufficiency of. Rev. E. Storrow. English. 1st S.
- Needle of Adamant. Ashwaghosha. Sanskrit. 1st S.
- Objections Refuted, Hindu. Rev. G. Mundy. Bengali. 1st S.
- Parables, Instructive. Rev. A. White. Marathi. 2nd S.
- Peace be unto you! Rev. A. Dibb. Tamil. 2nd S.
- Proclamation, The Divine. Rev. H. S. Taylor. Tamil. 1st S.
- Refuge, The True. Rev. W H. Pearce. Bengali. 1st S.
- Relief to the Sin-Burdened. J. T. Molesworth, Esq. Marathi. 1st S.
- Responsibilities of Knowledge. Rev. E. C. Stuart. English. 1st S.
- Revelation, Course of Divine. J. Muir, Esq., D. C. L. Sanskrit. 2nd S.
- Salvation, Dialogue on. Rev. H. Townley. Bengali. 1st S.
- Do. Way of. Rev. J. Mitchell. Marathi. 1st S.
- Sin, its Nature, &c., Rev. N. Sheshadri. Marathi. 2nd S.
- Siva, Worship of. Babu B. Chakrabarti. 1st S.
- Do. Address to the Worshippers of. A native Catechist. Tamil, 2nd S.
- Soul, Value of the. A Jesuit. Tamil. 1st S.
- Spiritual Teaching. Rev. Dr. H. M. Scudder. Tamil. 2nd S.
- Thoughtless Beg and Sheik Wiseman. Lieut. Col. F. S. Gabb. Urdu. 1st S.
- Three Great Things. Rev. W Smith. Hindi. 2nd S.
- Tidings, Good. Rev. S. Newell. Marathi. 2nd S.
- Transmigration, On. Rev. W Clarkson. Gujarati. 1st S.
- True God and Idols, The. Rev. C. Campbell. Canarese. 2nd S.
- Trust? In whom shall we. Major Candy. Marathi. 1st S.
- Veda, Conversation on the. Rev. W H. Drew. Tamil. 2nd S.
- Vedantism, On. Rev. L. Behari De. Bengali. 2nd S.

Vows, The Efficacy of. Rev. A. White. Marathi. 2nd S.

Way of the Expiation of Sin. Rev. C. Rhenius. Tamil. 1st S.

Do. The Good. Rev. C. Yesudian. Tamil. 1st S.

Do. The Sure. Rev. G. Pettitt. Tamil. 1st S.

The third volume contains the BAZAAR ADDRESSES, by the Rev. Dr. H. M. Scudder, of which a list is given at page 154.

In some cases all efforts to get information were unavailing. No copies of Reports could be obtained, the authorship of certain Tracts still remained in doubt. One man attempting to compile a General Catalogue labours under great disadvantages. Each Tract Society should endeavour to get some Missionary familiar with each language in which it publishes, to prepare a complete list. The present Catalogue will be of some use as a basis. Omissions can be pointed out and supplied.

Besides preparing complete Lists, the various Tract Societies should also form LIBRARIES of the Christian Literature in each language. From the neglect of this, it has happened that works of some value have been entirely lost. Many old Tracts and Books, although not worth reprinting, would furnish some useful materials.

Roman Catholic Publications are not included, as lists of them could not be obtained without very great labour.

The present Catalogue embraces only one section of the Vernacular Literature of India. A GENERAL CLASSIFIED CATALOGUE of printed books in all the languages of India, is a great desideratum. Such a work would be fitly published under the auspices of Government. The Directors of Public Instruction might make the necessary arrangements.

The compiler has expressed freely his opinions on several points. Some will hold different views. Thus many Missionaries in North India strongly advocate the use of the Roman character. Still, those who condemn it have a right to state their convictions.

An apology is due for numerous typographical errors; mistakes in figures are not rare, especially with reference to the dates of publications. The compiler from requiring to make the circuit of India once a year, must either print hurriedly or not at all. With all its defects, he trusts the Catalogue will be of some service to Missionaries engaged in the preparation of Christian Vernacular Literature in India.

MADRAS, 1st January, 1870.

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## APPENDIX.

**HINTS ON THE MANAGEMENT OF INDIAN TRACT SOCIETIES.**

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## INTRODUCTION.

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### INFLUENCE OF LITERATURE IN INDIA.

The literature of a country always exerts more or less influence over its people ; but in few parts of the earth is this more strongly shown than in India. Its mysterious Vedas, shrouded in Sanskrit, have, for more than two thousand years, been an object of the deepest veneration, and have secured for the Brahmins, their guardians and expositors, almost divine honours. The Puranas and Epic poems are the chief supports of popular Hinduism.

Great as has been the influence of the literature of India in past times, the printing press and the spread of education will increase its power in the future. Since 1835, when the liberty of the press was conceded by Sir Charles Metcalfe, presses under native management have been established over India, and copies of native works have been greatly multiplied. The Indian Government now spends on education nearly as much as the British Government, and by the extension of an educational cess over the country, the available funds will be considerably augmented. Hence the number of readers is rapidly increasing. At page 3, a few facts, collected by the Rev. J Long, will show the extent to which native literature is diffused in Bengal. All over India the same process is going on.

It is cheerfully admitted that the contact with European civilization and general literature has, on the whole, exerted a considerable influence for good in many of the productions of the native press. The Act against obscene books has also produced some effect. Still, it is undoubted, that one great result of the establishment of printing presses has been to multiply a hundred fold copies of books full of superstition and error.

Protestant Missionaries, aware of the vast power of the press in aiding the Reformation in Europe, have employed it, to some extent, in India since the establishment of Missions. A printing press was set up at Tranquebar as early as 1712. For a long period, indeed, the press in India was entirely under the control of Government and Missionaries.

The numbers of publications printed by the three oldest and most important Tract Societies in India during the last three decades have been as follows :—

		1838-48.	1848-58	1858-68
Calcutta Tract Society	...	2,463,638	900,431	800,171
Bombay do.	...	262,500	700,550	861,284
Madras do.	...	1,451,600	1,270,100	919,700
		—————	—————	—————
Total..	4,177,738		2,871,081	2,581,155

The publications of Missions have made up for the diminished number issued by Tract Societies ; but it is undeniable that while Christian literature has been advancing at a slow rate, the issues of the native presses have rapidly increased. It is high time that additional efforts were put forth, in multiplying Christian Tracts and Books, as well as in the use of means for their effective circulation.

### THE LANGUAGES OF INDIA.

A short notice of each language is prefixed to the List of Publications. A few general remarks may, however, be offered.

As the languages of Europe may be roughly divided into the German and Latin families, so may the languages of India be grouped together as Indic and Dravidian. On the north-eastern frontier there are languages, like the Khassia, allied to the Burmese, and on the borders of Affghanistan, Pushtu, belonging to the Iranic family, is spoken ; but with slight exceptions like these, the languages may be divided into the two classes above-mentioned.

The Dravidian family is considered a subdivision of the great class of languages, styled Turanian by Max Muller.

“ Historically,” says Beames, “ there is little doubt that at an early period the whole of India, in common with all eastern and southern Asia, was held by races speaking languages of the Turanian family. The Aryan race, speaking a language of the Indo-Germanic family, entered India from the north west, and gradually worked its way down the valley of the Ganges, driving the Turanians into the then almost impenetrable forests and hills of the South. The tide of expulsion was chiefly south-wards. Unconquered Turanian races already held the mountain fastnesses of the Himalayas and the deadly forests of the Terai; whereas the great ‘ Dakshináranya,’ or southern forest, was, as far as we know, uninhabited ; and consequently the migration of the flying Turanians was less restricted in that direction.

“ In spite of expulsions and oppressions, however, there is reason to believe that a considerable number of Turanians remained still in the valley of the Ganges ; and it is to the obstinacy with which they

retained certain characteristics of their original speech, that we must ascribe some of the peculiarities of modern north-Indian languages.

"At a very much later period the Aryan colonies penetrated the hills of Nepal and the western and central Himalayas, but did not entirely drive out the Turanian populations. Hence the perplexing mixture of dialects which we find in the Himalayas.

"In the south, again, the Turanians continue to hold the low ranges of the Rajmahal and Kymore hills, and the wild country which stretches south-east to Orissa and south-west to the Nerbudda. Those Turanian tribes who penetrated into the extreme south were soon afterwards civilized by Brahmins from Aryan India, but those who lived in the hill ranges remained in their original savage state. This explains why in the Dravidian class of languages we find so many words of Sanskrit origin; and why the Tamil, Telugu and Canarese people are in possession of a civilization so far superior to that of the Kols and Gonds.

To the east, the hill ranges which divide Assam from Sylhet, and the Tipperah and Chittagong ranges, mark the utmost limits of living Aryan extension."

"The Mahomedan invasion of India did not alter the areas occupied by the two great families above-mentioned. The invaders were a very mixed multitude, consisting of Arabs, Persians, Afghans, Turks of Chagatai, Uzbek, and other tribes, and Mongolians generally. The only results, as far as language is concerned, of their arrival in India, were the creation of the Urdu or Hindustani, and the introduction of a mass of Arabic words which have established themselves in almost every Indian language, though their influence is more perceptible in those of the Indo-Germanic family than in those of the Turanian."\*

Latham enumerates the principal northern languages as follows: Hindi, Gujarati, Marathi, Bengali, Oriya. With regard to their differences he says:—

"A little more Sanskrit or a little less; a little more Persian or a little less; a Telinga or a Canarese element more or less; an alphabet of more or less detail—in these points and the like, consist the chief differences of the languages akin to the Hindi."†

The principal languages of the Dravidian Family are Tamil, Malayalam, Canarese, Telugu, Tulu, Gond, and Khond or Ku.

#### SUMMARY OF CHRISTIAN PUBLICATIONS IN EACH LANGUAGE.

**Bengali.**—This language is spoken by about 26 millions, or 20½ millions as estimated by Mr. Beames. Before the establishment of the Calcutta Tract Society, the Missions, especially the

\* Outlines of Indian Philology, (abridged) pp. 9-12

† Elements of Comparative Philology, p. 217.

Serampore Baptist Mission, published a number of tracts and books. The supply of Christian literature now depends chiefly upon the Calcutta Tract Society. During the last 5 years the average amount spent on printing has been Rs. 2,326 (£232). The average annual amount of subscriptions during the same period has been Rs. 2,611 ; but as the Depository expenses are very heavy, the sum available for printing is less in Rs. 1,000 a year. The excess expenditure in printing has been chiefly borne by the Parent Society. The usual course has been to use part of the proceeds of the sales of the Parent Society's publications to meet printing expenses. In consequence of this, every few years the Calcutta Society has become deeply indebted to the Parent Society. When this has attracted attention, part of the debt has been paid, and the remainder has been credited as a grant. There seems no prospect at present of this state of things being remedied ; and for some years at least, printing operations must be largely dependent upon Home grants. Efforts to increase the subscriptions have met with little success. The introduction of the selling system would gradually augment the sum available for printing.

The "Calcutta Diocesan Vernacular Committee of the Society for Promoting Christian Knowledge" appears to be the only other agency whose special object is the publication of Christian Tracts and Books. Its first meeting was held on the 4th December, 1861.\* The scale of operations is very limited. Exclusive of scripture prints, the latest list of publications in Bengali contains only 11 titles. The expenditure on Bengali printing in 1864 was Rs. 250 ; in 1865, Rs. 419. Occasionally publications are issued by the Baptist Mission and by private individuals.

About twenty years ago the subscriptions to the Calcutta Tract Society were threefold the present amount. More money was then available for printing. The Bengali Christian literature is third in richness. Tamil occupies the first place ; then Urdu. The numbers of different publications issued by each agency are given below.

	<i>Tracts.</i>	<i>Books.</i>	<i>Periodicals.</i>	<i>Total.</i>
Serampore Baptist Mission	...	70	9	... 79
Calcutta do.	...	23	4	2 29
London Mission	...	28	...	1 29
Church do.	...	4	6	... 10
Calcutta Tract Society	...	112	56	2 170

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\* "The Calcutta Diocesan Committee S. P. C. K., was founded by Bishop Middleton, in 1815. A large part of its funds were devoted during the first thirty years of its existence to maintaining native schools." First Report of the above Committee.

	<i>Tracts.</i>	<i>Books.</i>	<i>Periodicals.</i>	<i>Total.</i>
Diocesan Com. S. P. C. K	...	9	4	13
Miscellaneous	...	30	18	50
	<hr/>	<hr/>	<hr/>	<hr/>
	276	97	7	320
	<hr/>	<hr/>	<hr/>	<hr/>

Number of Distinct Publications ... 244 95 7 346

**Assamese.**—The Rev. W Ward, estimates that 1,750,000 persons are accessible through the medium of this language; but there are no certain data. The Christian literature existing in Assamese has been, with very few exceptions, produced by the American Baptist Mission, aided by grants from the American Tract Society.

	<i>Tracts.</i>	<i>Books.</i>	<i>Periodicals.</i>	<i>Total.</i>
American Baptist Mission	..	37	9	47
Rev. E. Hesselmeyer	...	1	2	3
	<hr/>	<hr/>	<hr/>	<hr/>
	38	11	1	50

**Sanskrit.**—Very few Christian publications have been issued in this language. One tract was published by the Serampore Missionaries; one by the Calcutta Tract Society; Sanskrit verses, with English and vernacular translations, were published by the Bombay and the Calcutta Tract Societies; one volume was prepared by Dr. Mill, and four works were published by Dr. John Muir.

**Oriya.**—This language is probably spoken by about three millions of people.\* The Serampore Missionaries published several tracts in Oriya, and the Calcutta Tract Society, at an early period, afforded some aid; but the chief agency has been the General Baptist Mission. Probably the American Free Will Baptist Mission likewise issued some publications; but no list of them is available.

	<i>Tracts.</i>	<i>Books.</i>	<i>Periodicals.</i>	<i>Total.</i>
Serampore Mission	...	4	...	4
General Baptist Mission	...	62	15	78
Calcutta Tract Society	...	18	...	18
C. Vernacular Education Society	...	...	1	1
	<hr/>	<hr/>	<hr/>	<hr/>
	84	15	2	101
	<hr/>	<hr/>	<hr/>	<hr/>

Distinct Publications 64 15 2 81

**Khassia.**—This language is estimated to be spoken by about 220,000 people. The Welsh Calvanistic Methodist Mission is the only one in the country. Five tracts have been published in Khassia by the Calcutta Tract Society, and three books by the Mission.

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\* The estimate of Mr. Beames is "nearly two millions."

**Santali.**—This language is probably spoken by nearly two millions. It possesses no written character. As missions have only been very recently commenced, the number of publications is very limited. Exclusive of Gospels and elementary Reading Books, there seem to be only two tracts and one book,—all published by the English Baptist Mission.

**Hindi.**—This language is spoken by more people than any other in India. The number may be roughly estimated at 50 millions. The Calcutta Tract Society, before the establishment of the Agra Tract Society, published largely in Hindi. The total number of publications seems to have been 772,750. From the loss of most of the Reports of the Agra Tract Society, the number of its publications cannot be given. The North India Tract Society printed 178,350 tracts up to the end of 1868. The average amount spent on printing in Urdu and Hindi by the Society during the last 5 years was Rs. 2,474. The average annual amount of subscriptions to the Society, during the same period, was Rs. 1,938. Deducting the proportion of Depository expenses, the amount available from local funds for printing in Urdu and Hindi is only about Rs. 1,200 a year, or Rs. 600 for each language. In North India the American and German Missions have assisted greatly in increasing the supply of Christian vernacular literature. The American Presbyterian Mission Press, Allahabad, chiefly aided by grants from the American Tract Society, seems to have printed 350,700 publications in Hindi. The Lodiana Press of the same Mission, similarly assisted, printed 297,000. The German Mission, Tirhoot, printed 801,531 publications in Hindi and Urdu during 1846-68. Other Missions have also published to some extent.

	<i>Tracts.</i>	<i>Books.</i>	<i>Periodicals.</i>	<i>Total.</i>
Serampore Mission	...	25	...	25
Calcutta Tract Society	...	41	2	43
Benares do.	...	30	...	30
Agra do.	...	20	11	31
North India do.	...	24	11	35
Bombay do.	...	3	...	3
American Lodiana Mission	...	28	8	36
American Allahabad Mission	...	28	7	35
Mirzapore Mission	...	10	3	13
German do.	...	25	...	25
Amer. Meth. Epis. Mission	...	6	1	7
Rajpootana U. P. Mission	...	7	2	9
Secundra Orphanage Press	...	4	1	6
Miscellaneous	...	4	13	17
	—	255	59	—
			1	315
Distinct Publications	...	173	46	1
			—	220

**Hindustani or Urdu.**—This is the language, more or less, of Muhammadans throughout the country ; but it is chiefly spoken in the cities of North India. It is the vernacular perhaps of 25 millions. The American Lodiana Mission has printed the largest member of Urdu publications. So far as can be ascertained, the numbers printed by the principal agencies have been as follows :—

American Lodiana Mission	...	...	...	812,275
The Calcutta Tract Society	...	...	...	594,900
American Allahabad Mission. (Estimate.)	...	...	...	175,000
North India Tract Society	...	...	...	138,500
Punjab do.	...	...	...	17,000

Large numbers of Urdu publications were printed at Mirzapore, but details are not available. Within the last few years, the American Methodist Episcopal Mission has taken up publishing and colportage with great zeal and on a large scale.

Urdu Christian literature is next in richness to the Tamil.

	Tracts.	Books.	Periodicals.	Total.
Serampore Missionaries	...	7	...	7
Calcutta Tract Society	...	35	2	37
Benares do.	...	35	...	35
Agra do.	...	21	13	34
North India do.	...	26	13	39
Punjab do.	...	4	2	6
Lodiana Mission	...	113	19	132
American Allahabad Mission	...	19	24	44
Mirzapore Mission	...	25	15	41
Bishop's College Press	...	4	2	6
Secundra Orphan Press	...	7	5	14
German Mission, Tirhoot	...	7	...	7
Am. Ep. Meth. Epis. Mission	...	15	20	37
Amritsar Mission	...	13	3	16
H. C. Tucker, Esq., C.B.	...	...	16	16
Miscellaneous	...	17	17	34
Bombay Tract Society	...	13	2	15
Madras do.	...	7	3	10
Miscel. Bombay and Madras	...	3	3	6
	—	—	—	—
	371	159	6	536
	—	—	—	—
Distinct Publications	...	274	134	6
	—	—	—	—
	274	134	6	414

**Punjabi.**—This is considered by some to be a dialect of Hindi. It is spoken by about 15 millions. The Lodiana Mission, with one or two exceptions, has provided every Christian publication in the language.

	Tracts.	Books.	Total.
Lodiana Mission	...	...	39
Miscellaneous	...	...	4
	—	—	—
	36	7	43

**Marwari.**—This is considered by some to be a Hindi dialect. The few publications in the language have been issued by the United Presbyterian Mission. There are five tracts, exclusive of Scripture Portions.

**Tibetan.**—Only two Tracts published by the Agra Tract Society are enumerated; but a few other publications have been issued by the Moravian Mission.

**Cashmiri.**—Only one tract, published by the Lodiana Mission, is mentioned.

**Pushtu.**—The list contains only one tract published by the North India Tract Society.

**Persian.**—Only a few works have been published.

	<i>Tracts.</i>	<i>Books.</i>	<i>Total.</i>
Bombay Tract Society	...	1	2
Agra do	...	1	5
North India do	...	2	2
Lodiana Mission	...	3	3
Edinburgh	...	1	1
	<hr/>	<hr/>	<hr/>
	5	8	13

**Marathi.**—This language is spoken by about 14 millions. The Bombay Tract Society, the most prosperous in India, is the chief organization for the supply of Marathi Christian literature. The average annual amount expended on printing during the last five years was Rs. 3,977.

The American Mission is the second, and at present almost the only other agency.

	<i>Tracts.</i>	<i>Books.</i>	<i>Periodicals.</i>	<i>Total.</i>
American Mission	...	71	12	1 84
Bombay Branch, S. P. C. K.	...	7	...	7
Scottish Missionary Society	...	18	...	18
Bombay Tract Society	...	146	31	177
Church Mission, Nasik	...	...	9	9
Miscellaneous	...	11	4	2 17
	<hr/>	<hr/>	<hr/>	<hr/>
	253	56	3	312
Distinct Publications	...	240	50	3 293

**Gujarati.**—This language is spoken by about six millions. The Surat Missionaries of the London Missionary Society, published a number of Tracts. The Bombay Tract Society has printed in all about 250,000 publications in Gujarati. The chief agency at present is the Gujarat Tract Society. The average annual expenditure during the last five years has been Rs. 1,185; the average number of publications printed, 29,480.

	<i>Tracts.</i>	<i>Books.</i>	<i>Periodicals.</i>	<i>Total.</i>
London Mission	... 57	6	...	63
Bombay Tract Society	... 27	9	...	36
Gujarat do.	... 38	13	1	52
Miscellaneous	... 8	1	1	10
	—	—	—	—
	130	29	2	161
	—	—	—	—
Distinct Publications	... 111	26	2	139

Nine Tracts were printed in Parsei-Gujarati by the Bombay Tract Society, and a monthly periodical was published for several years by the Rev. D. Nowroji.

**Sindhi.**—This language is probably spoken by nearly two millions. The few Christian publications in Sindhi have, with one exception, been prepared and published by the Church Missionaries. There are nine Tracts and two Books.

**Tamil.**—This language is spoken by about 12 millions in South India and Ceylon. As by far the oldest and largest Missions in India are in the Tamil country, the Christian literature is more copious than that of any other Indian language. It is the result of numerous agencies. At present there are three Tract Societies in operation in the Tamil country, viz., the Madras, the South Travancore and the Jaffna Tract Societies. The Madras Branch of the S. P. C. K., also publishes occasionally.

	<i>Tracts.</i>	<i>Books.</i>	<i>Periodicals.</i>	<i>Total.</i>
Tranquebar Mission	... 17	36	1	55
Dutch Government, Ceylon	... ...	15	...	15
Madras Branch, S. P. C. K.	... 42	29	...	71
Tanjore Tract Society	... 6	...	...	6
Madras Tract Society	... 236	34	2	272
Nagercoil and Tinnevelly T. Society	... 145	2	2	149
Neyoor	do. ...	107	2	109
South Travancore	do. ...	83	9	93
Tinnevelly	do. ...	62	19	83
Jaffna	do. ...	158	9	167
Colombo Bible Society	... 6	...	...	6
Madras do	... 13	...	...	13
Chris. Vernacular Education Society	... 9	27	2	38
Amer. Mis. Madras and Madura	... 49	10	2	61
Do Jaffna	... 6	8	2	16
Do Arcot	... 2	3	...	5
Wesleyan Mission, Jaffna	... 13	...	...	13
Rev. A. F. Cæmmerer	... ...	18	...	18
Published by Natives	... 46	23	5	73
Miscellaneous	... 31	16	...	47
	—	—	—	—
	1,031	260	19	1310
	—	—	—	—
Distinct Publications	... 738	248	19	1005

**Malayalam.**—This language is spoken by about three millions. The Christian literature has been mainly produced by the Missions. The Madras Tract Society has recently commenced publishing in Malayalam.

	Tracts.	Books.	Periodicals.	Total.
Church Mission	... 59	15	2	76
London do.	... 40	...	...	40
Basel do.	... 31	17	...	48
C. Ver. Education Society	... ...	5	...	5
Madras Tract Society	... 4	1	...	5
	—	—	—	—
	134	38	2	174
	—	—	—	—
Distinct Publications	... 129	34	2	165

**Canarese.**—This language is estimated to be spoken by nine millions of people. The two sources of supply of Christian literature at present are the Bangalore Tract Society and the Basel Mission.

In proportion to the number of European Missionaries, the Christian literature appears to be the poorest in India.

	Tracts.	Books.	Periodicals.	Total.
Bellary Tract Society	... 47	2	...	49
Bangalore do.	... 55	9	1	65
Basel Mission	... 29	22	2	53
Miscellaneous	... 5	5	...	10
	—	—	—	—
	136	38	3	177
	—	—	—	—
Distinct Publications	... 98	37	3	139

**Tulu.**—This language is now spoken by not more than 150,000 people. Five tracts and six books have been printed in it by the German Missionaries for the use of their converts.

**Telugu.**—This language is estimated to be spoken by 14 millions. The Madras and the Vizagapatam Tract Societies have published most of the Christian publications in Telugu. As the latter has ceased operations, the former is now the chief source of supply.

	Tracts.	Books.	Periodicals.	Total.
Bellary Tract Society	... 10	5	...	15
Madras do.	... 74	7	...	81
Vizagapatam Tract Society	... 44	5	1	50
Madras S. P. C. K.	... 7	3	...	10
Rev. E. Porter	... 1	4	...	5
C. Ver. Education Society	... 1	4	1	6
Am. Arcot Mission	... 2	...	...	2
Am. Baptist Mission, Nellore	... 2	4	...	6

	<i>Tracts.</i>	<i>Books.</i>	<i>Periodicals.</i>	<i>Total.</i>
Nursapur Mission	... 7	... 7	... 7	7
Rev. W Dawson	... 1	2	... 3	3
Miscellaneous	... 4	3	... 7	7
	— 156	— 37	— 2	— 195
Distinct Publications	... 131	30	2	163

**Indo-Portuguese.**—This language is spoken by a few persons of mixed descent. Most of the publications in it were printed many years ago. The language is gradually disappearing.

	<i>Tracts.</i>	<i>Books.</i>	<i>Periodicals.</i>	<i>Total.</i>
Dutch Government, Ceylon	... 2	... 2	... 2	2
Wesleyan Mission, S. Ceylon	... 10	4	... 14	14
Miscellaneous, Ceylon	... 24	2	1	27
Bombay Tract Society	... 16	...	... 16	16
Madras do.	... 4	...	... 4	4
Do. Rev. Mr. Whitford	... 1	1	...	2
	—	—	—	—
Distinct Publications	... 47	7	1	65

**English.**—It is sufficient to mention that 330 Tracts and Pamphlets, 80 Books, and 34 Periodicals, have been enumerated. Total, 444. As explained, the Lists are very imperfect.

### GENERAL ABSTRACT.

	<i>Tracts.</i>	<i>Books.</i>	<i>Periodicals.</i>	<i>Total.</i>
Armenian	- - -	18 1	... 19	19
Assamese	- - -	38 11	1 50	50
Bengali	- - -	244 95	6 345	345
Canarese	- - -	98 37	4 139	139
Cashmiri	- - -	1 ...	.. 1	1
German	- - -	1 ...	... 1	1
Gujarati	- - -	120 26	3 149	149
Hebrew	- - -	1 ...	... 1	1
Hindi	- - -	173 46	1 220	220
Hungarian	- - -	1 ...	... 1	1
Indo-Portuguese	- - -	57 7	1 65	65
Khassia	- - -	5 3	... 8	8
Khond	- s -	1 ...	... 1	1
Malayalam	- - -	129 34	2 165	165
Marathi	- - -	240 50	3 293	293
Marwari	- - -	5 ...	... 5	5
Oriya	- - -	63 16	2 81	81
Punjabi	- - -	36 6	... 42	42
Persian	- - -	5 8	... 13	13
Pushtu	- - -	1 ...	... 1	1
Sanskrit	- - -	3 5	... 8	8

		<i>Tracts.</i>	<i>Books.</i>	<i>Periodicals.</i>	<i>Total.</i>
Santali	-	5	1	...	6
Sindhi	-	9	2	...	11
Tamil	-	738	248	19	1,005
Telugu	-	131	30	2	163
Tibetan	-	2	...	...	2
Tulu	-	5	7	...	12
Urdu	-	274	134	6	414
		<hr/>	<hr/>	<hr/>	<hr/>
	Total Vernacular	2,404	767	50	3,221
English	-	330	83	34	444
		<hr/>	<hr/>	<hr/>	<hr/>
	Total in India	2,734	850	84	3,665
Singhalese*	-	446	77	11	534
		<hr/>	<hr/>	<hr/>	<hr/>
	India and Ceylon	3,170	927	95	4,199

To give a *very rough* idea of the comparative amount of labour devoted to Christian literature by Missionaries in different parts of India, the following table has been drawn up. As the Tamil Missions are by far the oldest, due allowance should be made on that account. Hindi, Urdu, and Punjabi are united, because many Missionaries use two of these languages.

LANGUAGES.	Missions when begun.	Estimated area. in square miles	Estimated Population.	European Missionaries. 1862.	Population to each Missionary.	Native Converts. 1862.	Pupils in Mission Schools. 1862.	Total number of publications.	Proportion of Publications to each Missionary	Proportion per million of Pop.
Assamese ...	1840	21,000	1,500,000	6	250,000	190	422	50	8·3	33
Bengali .....	1796	90,000	26,000,000	65	400,000	16,277	11,444	346	5·3	13
Canarese ...	1810	65,000	9,000,000	47	191,500	2,646	4,330	139	2·9	15
Gujarati.....	1813	50,000	6,000,000	6	1,000,000	385	820	149	24·8	24
Hindi .....	1813							220		
Urdu .....	1813	550,000	90,000,000	133	676,700	4,365	13,294	414	5·1	7
Punjabi ...								42		
Khassia .....	1841	?	220,000	2	110,000	184	418	8	4	36
Malayalam...	1816	12,000	3,000,000	23	130,400	11,222	4,499	165	7·2	53
Marathi .....	1813	110,000	14,000,000	33	424,000	1,979	4,779	293	8·9	21
Oriya .....	1822	53,000	3,000,000	12	250,000	1,123	442	81	6·7	27
Sindhi.....	1850	50,000	1,800,000	3	600,000	44	112	11	3·6	6
Tamil .....	1706	60,000	12,000,000	132	90,900	94,540	36,941	1,005	7·6	84
Telugu .....	1805	100,000	14,000,000	23	608,700	4,531	2,983	163	7·1	11
Singhalese...	1813	14,000	1,200	20	60,000	12,577	9,572	534	26·7	445

The following table shows the average amounts received and expended by the Tract Societies in India during the last three years. Some Societies do not give their circulation, nor furnish

\* See "Classified Catalogue of Printed Tracts and Books in Singhalese."

other important items. It will be seen that the total amount spent annually in printing for about two hundred millions of people is only about £1,300. At the same rate the United Kingdom would receive about £200 a year. The number of Tracts and Books printed is only 471,505. At the same rate, the proportion for the United Kingdom would be about 76,000, whereas the issues from the London Depository of the Religious Tract Society are about forty millions a year. It is evident from these facts, that the operations of Tract Societies in India ought to be vastly extended.

	RECEIPTS.					EXPENDITURE.		Publications printed.	Publications circulated.
	Subscriptions.	Vernacular Sales.	Total Sales.	Miscellaneous.	Total.	Printing.	Total.		
Calcutta T. S.	RS. 1,952	RS. 306	RS. 5,174	RS. 828	RS. 7,954	RS. 1,903	RS. 8,084	55,467	89,224
N. India do.	1,825	100	3,198	399	5,422	1,946	6,290	33,919	28,278*
Punjab do.	582	?	680	1,263	1,262*	257	961	3,000	?
Bombay do.	2,883	1,027	7,942	2,797	13,622	3,689	12,755	112,020	88,303
Gujarat do.	435	629	629	...	1,064	1,288?	1,288	37,966	34,120
Madras do.	1,112	126	2,402	960	4,475	1,067	5,315	77,900	62,262
Bangalore do.	165	?	...	...	9,314	1,610	10,793	52,833	?
S. Travancore do.	488	518	518	128	1,168	1,249?	1,249	98,400	?
Totals...	9,442	2,706	...	...	44,281	13,009	46,735	471,505	...



THE  
CHRISTIAN VERNACULAR LITERATURE  
OF  
INDIA.

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PART I.  
BENGAL PRESIDENCY.

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LIST OF PUBLICATIONS  
IN  
BENGALI.

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INTRODUCTION.

**The People.**—The Bengalis inhabit the districts between the northern coast of the Bay of Bengal and the base of the Himalayas. To the east there are wild tribes of Mongolian origin; to the west are Behar and Orissa, inhabited by nations using the Hindi and the Oriya languages. The country consists chiefly of a vast plain, intersected by numerous streams. The delta of the Ganges occupies nearly the centre. The area of Bengal Proper is about 90,000 square miles—somewhat larger than Great Britain.

Bengal is fertile and densely peopled. The population may be roughly estimated at 26,000,000; which gives 289 to the square mile. Of late years some districts have suffered dreadfully from fever and cyclones.

The Bengalis, living on rice in a hot steamy climate, are physically one of the weakest races in India. Intellectually, they occupy the foremost rank.

Bengal is the chief seat of the worship of the goddess Kali, or Durga, the most terrible of the Hindu divinities. The modern religious Reform movement among the Hindus originated in Bengal.

**The Language.**—Bengali belongs to the Aryan family. The infusion of Sanscrit is greater than in any other of the modern Indian languages. The character does not differ very much from the Devanāgari. The language is encroaching somewhat upon the Tibetan and Burmese frontiers.

**Bengali Typography.**—“The most ancient specimen of printing in Bengali that we have,” says the Rev. J. Long, “is Halhed’s Grammar, printed at Hooghly in 1778. . . . The types for this Grammar were prepared by the hands of Sir C. Wilkins, who, by his perseverance amid many difficulties, deserves the title of the Caxton of Bengal. He instructed a native blacksmith, named Panchanan, in type-cutting, and all the native knowledge of type-cutting was derived from him.”\*

The great advance which Bengali typography has made during the present century is chiefly owing to the efforts of the Baptist Missionaries, who besides producing the only translation of the whole Bible which yet exists in the language, have devoted great attention to its neat and accurate printing.

The Baptist Mission Press, Calcutta, has printed a larger number of Christian publications than any other in India. Its origin has thus been described :—

“In a little hut of mat and bamboo, thatched with straw, in a suburb of Calcutta, may be found the pupil of the Clarendon (the late Rev. W. H. Pearce), before his case of type, a rough wooden second-hand press by his side, commencing the work of illumining the darkened mind of India. On the 3rd of September, 1818, the first form was ready for the press. It consisted of two little Bengali tracts, the one entitled ‘Good Counsel,’ the other was a small collection of hymns adapted for Divine worship in the vernacular language of the people. Six thousand copies were printed. The diligent hands of this, one of the earliest of Bengali printers, completed by the 26th of the same month an edition of three thousand copies of another tract, and so urgent had become the orders crowding in upon him, that a second press was bought. Rapidly the work advanced. Presses and founts of type were multiplied. No part of the needful materials was wanting. The excellent and gifted Lawson cut the matrices and cast the letters. In twenty years, the two founts of type had increased to sixty-two, in eleven of the chief languages and dialects of India; while instead of one rickety wooden press, seven iron presses scattered through the length and breadth of the land Scriptures, tracts, religious books, and elementary school works, for the illumination and salvation of the myriads of Bengali idolaters.”†

**Bengali Literature.**—The Native Press is more active than in any other part of India. The Rev. J. Long, writing in 1859,

\* Early Bengali Literature and Newspapers.

† Quoted in 53rd Report of the Religious Tract Society, Ap. 55.

says, " Within the last quarter of a century, the number of Bengali Books printed and sold has not been less than 8,000,000; while during half a century more than 1,800 distinct works, either original or translations, have been produced."\* In 1857 the number of books printed for sale in Calcutta amounted to 571,670. The comparatively recent establishment of Native Presses should be remembered. *The Friend of India* (Quarterly Series) gave in 1820, with no small satisfaction, a list of 27 Bengali books issued from the Native Presses during the previous ten years. " Fifteen thousand volumes printed and sold among the natives within the last ten years, a phenomenon to which the country has been a stranger since the formation of the first, the incomunicable letters of the Vedas." Information regarding Bengali printed books may be obtained from the following :

A Descriptive Catalogue of 1,400 Bengali Books and Pamphlets, by the Rev. J. Long. 1855. *Sanders, Cones, & Co.*

A Return of the Names and Writings of 515 Persons connected with Bengali Literature. By the Rev. J. Long. 1855. (*Bengal Government Records.*)

Returns relating to the Publications in the Bengali Language in 1857 ; with Notices of the Vernacular Press of Bengal. By the Rev. J. Long. 1859. (*Bengal Government Records.*)

Catalogue of Sanskrit and Bengali Publications printed in Bengal. By the Rev. J. Wenger, 1865. (*Bengal Government Records.*)

The last Catalogue contains 182 Sanskrit and 1,261 Bengali titles.

**State of Education.**—Education, through the medium of the English language, has made great progress in Bengal. Of late years some attention has also been given to education through the vernaculars. On the 31st March 1868, the Districts under the Lieut.-Governor of Bengal contained the following schools, as far as Returns were obtained :—

	No. of Schools.	No. of Pupils.
Government Colleges and Schools.....	318	24,759
Aided Schools.....	3,093	120,383
Unaided Schools.....	2,196	65,212
	5,607	210,354

The Returns regarding Schools receiving no aid are so uncertain, that "no statistical importance can be attached" to them.

The expenditure of the Department of Public Instruction during the year ending 31st March 1868, was Rs. 2,742,124' (£274,212), of which Rs. 1,082,698 was obtained from private sources, and Rs. 1,659,426 was the contribution of the State.

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\* Report of the Native Press in Bengal. p. 1.

The Bengal Revenue for the year is returned at Rs. 116,674,016, and hence the Government outlay was about 1 per cent. on the public income.\*

The estimated population is 37,789,430. The proportion of pupils to population was therefore one in 179.

**Progress of Christianity.**—Carey commenced his labours in Bengal in 1793, and he was succeeded by able and zealous Missionaries. Dr. Duff, who came to Calcutta in 1830, gave an impulse to English education over the whole of India. The Bengali Native Christians are next in number to the Tamils.

The following are the statistics of Bengal Missions in 1862:—

Number of European Missionaries.....	65
"    Native Ministers .....	16
"    "    Catechists.....	147
"    "    Communicants.....	3,616
"    "    Native Christians.....	16,277
"    "    Pupils in Vernacular Mission Schools .....	4,081
"    "    Anglo-Vernacular     " .....	7,954

The proportion of European Missionaries to the population is about one to 400,000. The converts are about one in 1,600. The distribution, of course, is very unequal.

### 1. PUBLICATIONS OF THE SERAMPORE MISSIONARIES.

In 1798 a Press was bought by the Baptist Missionaries, and set up by Carey and Fountain; but no advance, beyond negotiations with a type founder, seems to have been made until the arrival of Ward and his companions at the close of 1799. Serampore was made the head quarters of the Mission. Carey reached it on the 10th January, 1800, and on the 10th March the first page of Matthew's Gospel was laid upon the press. First a few Christian hymns, which had been prepared in Bengali at various times, were printed. Under date of Lord's Day, March 30th, Mr. Ward describes what appears to have been the very commencement of the work of Tract distribution. He writes, "In this country it is common for a few of the lowest of the people to take up the trade of ballad-singers, or beggars. This morning at a place in the town where four roads meet, brethren Carey, Marshman, and I made our stand, and began singing our ballad. People looked out of their houses; some came and all seemed astonished to see three Sahibs turned ballad-singers. . . . The people seem quite anxious to get the hymns which we give away." A few days later he speaks of distributing, "*The Ten Commandments, with Christ's exposition, and some Gospel texts added.*" Three months later a Tract was printed under the title of "*The Gospel Messenger,*" which was written "to usher in the Bible." This little book con-

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\* Report on Public Instruction for 1867-8. pp. 1-4.

tained a hundred lines in Bengali verse. The writer, Ram Ram Basu, had been convinced of the truth of Christianity through the instruction of Mr. Thomas. "*The Gospel Messenger*," the first thoroughly native Tract printed in Bengali, was the basis of the highly useful Tract, "*The Mine of Salvation*." In August of the same year Mr. Carey speaks of his preparing for the press a Bengali translation of "*A Letter to the Lascars*," by Samuel Pearce of Birmingham.

Before 1791 Mr. John Thomas had translated portions of the Scriptures which were circulated in manuscript. Carey finished his translation of the New Testament in 1797. The printing of the first edition was completed in 1801. The Old Testament was published in 1809.

The following are the titles of some other Tracts which were printed by the Serampore Missionaries:

- On the Brahmins.* By Ram Ram Basu.
- The Missionaries' Address to the Hindus.* By W. Ward, translated by Carey.
- The Sure Refuge.* Verse. Pitambar Singh. 1801.
- A Short Summary of the Gospel.* By Dr. Carey. 1802.
- Address to the Hindus.* By Marshman.
- The Difference; or Krishna and Christ compared.* Verse. By Marshman.
- Watts' Historical Catechism.*
- Good Advice.* By Pitambar Singh.
- The Enlightener.* By Pitambar Singh.
- Watts' Catechism in Verse.* Translated by Rev. J. Chamberlain.
- Mental Reflections.* Verse. By do
- The Ten Commandments in Verse.* By do.
- Both the preceding are embodied in the Calcutta Tract Society's publication, *The Way of Salvation*.
- The Penitent's Prayer.* By the Rev. J. Chamberlain.
- Alphabetical Lines and Verses.* Four Series, 32 pp. 1810.
- Glad Tidings.* Verse. 40 pp.
- Creation of the World.* Verse.
- Jagannath.* By J. C. Marshman, Esq.
- The Essence of the Scriptures.* 1812.
- On the Stopping of Jagannath's Car at Serampore.* By W. Ward.

The number of Tracts distributed in all languages by the Serampore Missionaries in 1815, "far exceeded a hundred thousand." In 1827 a hundred thousand appears to have been regarded as the yearly average.

The Serampore Missionaries did not merge their operations in those of the Calcutta Tract Society, instituted in 1823. In 1827 they consented to act as a Corresponding Committee to the London Religious Tract Society. A list of their Tracts was published in 1830, but it is imperfect. The Rev. C. B. Lewis gives

the following list of the Serampore Tracts, with the numbers printed as far as he has been able to ascertain them :—

No. 1. *What is the Religion of Christians?* 32 pp. An old Tract, containing a compendium of Divinity in Scripture language. 1833—40. 4,500 copies.

No. 2. *Account of the Death of Jesus Christ.*

No. 2. *The Best Gift.* Translated by Dr. Carey from an English Tract. 1828. 3,600 copies.

No. 3. *Concern of the Mind.* i. e., Chamberlain's *Mental Reflections.* 12 pp. 1823—36. 12,000 copies.

No. 4. *First General Letter from the Serampore Missionaries to the Natives of India.* 8 pp. 1828—35. 12,000.

No. 5. *Most Excellent Doctrine.* 20 pp. Exposition by the Rev. W. Carey of Cutwa, of Paul's discourse at Athens. 1829. 2,500.

No. 6. *Memoir of Pitambar Singh.* By W. Ward. 1831—2. 4,500.

No. 7. *Second General Letter.* 8 pp. From the Native Christians to their countrymen, written by Swarup in 1822, 1828—41. 12,500.

No. 8. *The Instructor.* 71 pp. A body of divinity in Scripture language. By the Rev. J. Williamson. 1824.

No. 9. *The Jewel of Salvation.* 12 pp. The original of *The Mine of Salvation.* 1828—41. 8,000.

No. 10. *What Shastra is worthy of Regard?* 4 pp. By the Rev. H. Townley. 1828—35. 12,000.

No. 11. *Memoir of Krishna Prasad.* Attributed to Ward. 1833. 2,500.

No. 11. *The Life of Fatik Chand.* By Lawson. 1836. 4,000.

No. 12. *The Gospel.* 26 pp. Poetry. 1831. 2,000.

No. 13. *The True Refuge.* 22 pp. By Rev. W. H. Pearce. 1828. 2,000.

No. 13. *The Signification of the Gospel.* 4 pp. 1835. 4,000.

No. 14. *Jagannath.* 8 pp. By J. C. Marshman, Esq. 1829—47. 12,000.

No. 15. *The Way of Life.* 14 pp. By the Rev. J. Buckingham. On John xiv. 6. 1829—35. 12,000.

No. 16. *True Advice.* 4 pp. 1828—33. 12,000.

No. 17. *The Evidences of Christianity.* 24 pp. Written in English by the Rev. James Hill, and translated by the Rev. J. Williamson.

No. 18. *The Testimony of the Prophets respecting our Lord Jesus Christ.* Translation of a Hindi Tract by the Rev. J. T. Thompson of Delhi. 1833—38. 12,000.

No. 19. *On Repentance.* 8 pp. A translation by Dr. Carey of an English Tract. 1828. 2,000.

No. 20. *A Letter Discovering Error.* 16 pp. By the Rev. J. Buckingham. 1828—35. 1'0,000.

No. 21. *Scripture History.* 32 pp. From a School-book of the Calcutta Church Missionary Society. 1830—32. 4,500.

No. 22. *The Works of God.* By the Rev. J. Buckingham. On John vi. 28,29. 1830—40. 8,000.

No. 23. *Faith and Hope.* 8 pp. 1831—33. 8,000.

- No. 24. *An account of Jesus Christ the Saviour of the World.* 36 pp. 1832. 4,000.  
 No. 27.\* *Concerning Jesus Christ.* 12 pp. Four Series of Alphabetical verses and lines. 1832—35. 5,000. Reprint.  
 No. 30.\* *The Destroyer of Darkness.* By the Rev. W. Carey of Cutwa. A Discourse on Romans x. 1,2. 1833. 2,500.  
 No. 31. *The Certain Refuge.* 4 pp. 1834—6. 8,000.  
 No. 33.\* *The Gods, Idols, and Idolatry.* 1833. 2,500.  
 No. 34. *The Praises of the Self-Existent Lord God.* 1833. 2,500.  
 No. 35. *God's Punishment of Sin.* 23 pp. 1835. 3,000.  
 No. 36. *Refutation of the First Lie.* 24 pp. 1835. 4,000.  
*Wilson's Exposure of Hinduism.* Translated by the Rev. J. Robinson.  
*A Happy Path through a Sorrowful World.* 47 pp. Translated from Serle, by the Rev. J. Robinson. Serampore Press, 1844.  
*Discourse on the Thirty-second Psalm.* By the Rev. J. Robinson. 1845.

Mr. Lewis adds, "It is only just to state that the titles and editions of the Serampore Tracts printed since the formation of the Calcutta Tract Society are very imperfectly represented above."†

#### *Books.*

- Serampore Hymn Book.* 1800, 1804, 1818.  
*The Immortal History of Christ.* Verse. 12mo. 250 pp. By Ram Basu. About 1810.  
*An Examination of the Chief Parts of Hinduism.* By Tarachand Datta. 1807.  
*The Pilgrim's Progress,* Part I., 237 pp. Translated by Felix Carey, 1821. Part II., 1822.  
*An Account of the Joyful Deaths of several young English Christians.* 160 pp. By the Rev. W. Ward. 1822.  
*Little Henry and his Bearer.* 1824.  
*Leechman's Summary of Christian Doctrines.* 106 pp. 1836.  
*The Holy War.* Translated by the Rev. J. Robinson, and printed at the expense of J. C. Marshman, Esq.  
*Barnes' Notes on Matthew.* Translated by the Rev. J. Robinson. Serampore Press. 1835.

## 2. PUBLICATIONS OF THE CALCUTTA BAPTIST MISSIONARIES.

#### *Tracts.*

- No. 1. *Select Hymns,* No. 1. 1818. 3,000.  
 No. 2. *The Life of Fatik Chand.* By Lawson. 2nd edition. 4,000.  
 No. 3. *The Satya Darshan.* Part I. By E. Carey. 1818. 2,000.  
 No. 4. *The Dying Words of Jesus.* By Dr. Yates. 1818. 1,000.  
 No. 5. *Select Hymns.* No. 2. 1818. 2,000.  
 No. 6. *Mental Reflections.* By Rev. J. Chamberlain. 2nd edition. 3,000.

\* The titles of the intervening Tracts cannot now be ascertained.

† 23rd Report of the Calcutta Tract Society, p. 43.

- No. 7. *Poor Joseph*. From the English. By Lawson. 1818. 2,000.  
 No. 8. *The True Refuge*. By Rev. W H. Pearce. 2nd edition. 4,000.  
 No. 9. *Life of Krishna Prasad*. By Rev. W H. Pearce. 1819. 2,000.  
 No. 10. *Life of Pitambar Singh*. 1819. 2,000.  
 No. 11. *A Dialogue between a Priest and an Offerer*. By a Native Itinerant of Cutwa. 1819. 2,000.  
 No. 12. *The Sermon on the Mount*. 1820. 2,000.  
 Nos. 13—18. *Harmony of the Gospels*, in six parts. Based on Mac-knight. 1819—21. 1,000 of each.  
*Watts' First Catechism*. 1822. 5,000.  
*Pearson's Parables of our Lord*. 1822. 1,000.  
*Catechism of Scripture Doctrine*.  
*Address to Baptist Churches*. Several issues.  
*The Second Commandment with Scripture Extracts*. 12mo., 20 pp. 1842.  
*Native Baptist Society's Reports*. Several issues.  
*Foolish Galatians; or Inconstancy exposed*. 59 pp. By the Rev. G. Pearce. Against Romanism. 1844.  
*Am I a Christian?* By the Rev. J. Williamson. 12mo. 36 pp.  
*On Sacrifices*. 8vo. By a Native Christian. 1868.  
*On the Geography of Palestine*. 8vo. By a Native Christian. 1868.

#### *Books.*

- Baptist Hymn Book*. Edited by the Rev. G. Pearce. 297 pp. 1846. 306 pp. 1860.  
*Outlines of Christian Theology*. 165 pp. By the Rev. J. Wenger. 1848.  
*The Scripture Text-Book*. 12mo. 224 pp. Translated by the Rev. Gulzar Shah. 1861.

### 3. PUBLICATIONS OF THE LONDON MISSIONARY SOCIETY.

Prior to the establishment of the Calcutta Tract Society, the Mission of this Society in Bengal, like the Baptist Mission and others, issued Bengali Tracts and Books. The following list was compiled by the Rev. C. B. Lewis from Missionary Reports :

- The Ten Commandments*. 1818.  
*A Dialogue between a Padre and a Brahman*. 1818.  
*A Dialogue between a Pandit and a Sarkar*. By the Rev. H. Townley, 16 pp. 2,000. Anglo-Bengali, 1,000.  
*A Dialogue between a Durwan and a Mali*. By the Rev. J. Keith. 1818. 3rd ed.  
*History of the Saviour of the World*. This was divided into 13 Chapters, each chapter forming a separate tract. 1818. The second edition, printed in 1819, formed one entire Tract, 12mo., 48 pp. 2,000. 3rd edition, 1820. 2,000.  
*What Shastra should be obeyed?* By the Rev. H. Townley. 1818. 3,000.  
*Good Counsel*. By the Rev. J. Keith. 1818. 3,000.

*A Dialogue between Ramhari and Sadhu.* By the Rev. J. Keith. 1818. 12mo., 12 pp. 4 editions.

*School Lessons.* Part I. 1818.

*A Dialogue between a European and a Native.* In three parts. 1819. In the second edition, 1821, it is called *The Scotchman and the Babu.* 2,000.

*On the Nature of God.* 1819. 2nd edition.

*School Lessons.* Part II. English and Bengali. 1819.

*The Gospel Magazine.* English and Bengali. The first number appeared in 1819. Twelve numbers were published of the Bengali edition. Total printed, 12,000. Twenty-four numbers of the Anglo-Bengali edition. 47,000.

*A Selection of Hymns.* 1820. 500.

*Scripture Extracts for Schools.* The same as Tract No. 67 of the R. T. S. 1820. 1,000.

*A Catechism.* 1821. 3,000. Anglo-Bengali ed. 1,000.

*Extracts from the Gospel Magazine.* 1821. 4,000.

*Bearing Witness.* Anglo-Bengali. 1821. 1,000.

*Miracles of Christ.* 1822. 500.

*Parables of Christ.* 1822. 500.

*Christ's Public Discourses.* 1822. 500.

*First Catechism.* 1822. 2,000.

*Second Catechism.* 1822. 2,000.

*Life of William Kelly.* 1822. 2,000.

*Picture Room.* 1822. 2,000.

*Sermon on the Mount.* Anglo-Bengali.

*The Death of Christ.* 20 pp.

*The Supreme Truth.* 16 pp.

*Life of the Rev. C. Piffard.* 46 pp. 1842.

#### 4. PUBLICATIONS OF CHURCH MISSIONARIES.

A Press was established in Calcutta by the Church Missionary Society, and was maintained for several years.

*Scripture Dialogues.* Nine of these were prepared by Mr. Ellerton, an indigo planter of Goamalty. 1817—22. Anglo-Bengali editions were likewise issued.

*Divine Sayings.* By the Rev. D. Schmid. Anglo-Bengali. 1820. 1,000.

*A Summary of the Holy Scriptures;* or a complete Body of Divinity in Scripture language. By the Rev. D. Schmid. Part I. Introduction and chapter concerning God. 8vo. 295 pp. 1820.

*History of Abraham.* Extracted from Ellerton's Dialogues. 1821—2. 3,500.

*Dialogue between a Mother and a Daughter.* By the Rev. J. D. Pearson. 1823. 950.

*Articles of the Church of England, with Scripture Proofs.* 29 pp. Anglo-Bengali. By the Krishnaghlar Missionaries. 3rd Ed. 1854.

*Krishnaghlar Hymns.* 427 pp. 1852. 226 Hymns in European and 108 in Bengali metres.

*Epitome of Christian Doctrine.* 103 pp. By the Rev. W. J. Deerr. 1853.

*Commentary on Romans.* Chaps. I—IX. 8vo. 176 pp. By the Rev. C. Bomwetsch. 1867

*Hymns.* 12mo. 130 pp. By the Rev. R. P. Greaves. 1864.

## 5. THE CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

### *Sketch of History.\**

At Calcutta in March of the year 1823, a number of Missionaries and lay members of different denominations, met together for the purpose of considering the practicability of establishing a Society whose express object should be the dissemination of Religious Tracts in the several languages and dialects of Bengal and Hindustan.

A Committee having been appointed, their attention was first directed to the acquisition of funds; but it not appearing advisable at that particular period to make any direct appeal to the liberality of the public, the Bengal Auxiliary of the London Missionary Society and the Calcutta Baptist Missionary Society voted respectively the sum of 500 Rupees. The various Tracts also in the Depositories of those Societies, which had been formerly printed at their own expense, were given over as a common stock for the service of the Society. At a later period the Church Missionary Society handed over 29,500 tracts.

In 1823, the first work printed by this Society was put to press. It was a small Tract, containing the *Miracles of our Lord*, with catechetical questions, in the Bengali language. This was soon followed by an edition of *Keith's Catechism*, 1000 copies; and in the following year by an edition of 2,000 copies of *Pearson's Catechism*. These three works were published principally for the use of the native schools conducted by the Missionaries of different denominations.

In this stage of its proceedings two circumstances occurred, which for a time considerably retarded the progress of the Society, viz., the removal of its Secretary, the Rev. M. Hill to Berhampore, and the death of his successor in office, the Rev. J. B. Warden, who died January 8, 1826.

The first entry in the Minute Book is as follows:—

“Owing to the removal of the Rev. M. Hill to Berhampore, one of the Secretaries of the Calcutta Tract Society, formed in the year 1823, the duties devolved upon the Rev. J. B. Warden, in consequence of

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\* Abridged from the Society's Reports.

whose death, all books, papers, and minutes belonging to the Society were lost except some few accounts in the hands of the Treasurer."\*

In consequence of these events nothing of importance was transacted until September of the same year, when W. T. Beeby, Esq. kindly undertook the office of Secretary, in connection with that of Treasurer, which he already held, until some other person could be found whose engagements would allow him to perform the duties of the office.

The propriety of publishing religious works, for the edification of the native converts, of a larger size than those usually known by the name of Tracts having been suggested, it was resolved at a subsequent meeting of the Society, that the name by which it was designated should undergo a partial change, and that it should be henceforth called "THE CALCUTTA CHRISTIAN TRACT AND Book SOCIETY." In conformity with this resolution, the Committee immediately put to press two works in the Bengali language, by the late Rev. S. Trawin, viz., *A Selection of Hymns suitable for Public Worship*, and a *Treatise on the Lord's Supper*, with devotional meditations and prayers: of the former 750, and of the latter 250 copies were struck off.

In January 1827, an appeal was made to the public for funds, and collections were made in the Union and Circular Road Chapels. A monthly Sheet Tract for gratuitous distribution was commenced. Twelve numbers were issued. About the same time the first publication in the Hindi language was printed, viz., *Jesus Christ the only Refuge from the Wrath to come*, by the Rev. M. T. Adam of Benares.

It was resolved to publish a monthly paper in the English language to be called the "*Calcutta Occasional Sunday Visitor*." Four numbers were issued, 500 copies being printed of each.

In 1835, the Rev. J. Heberlin became Finance Secretary and Treasurer. His energy and zeal gave a fresh impulse to the Society. In three years the income from subscriptions was trebled. He made several valuable recommendations in an able minute, dated May 6, 1837.

One suggestion of Mr. Hæberlin's was promptly carried out, the establishment of a Depository. The Rev. J. Thomas of the Baptist Mission, had for several years, on his own account, received supplies of the Parent Society's English publications for sale, the profits of which he handed over to the local Society. Some publications were also kept on sale by the Pastor of Union Chapel, the Rev. T. Boaz. In 1837, Mr. G. C. Hay, a bookseller in Calcutta, agreed to act as Depository. The Report printed in

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\* Sixteenth Report, p. 10.

1849 mentions the terms. Mr. Hay received Rs. 100 monthly as rent for a portion of his premises, Rs. 10 for a clerk, and an additional allowance of Rs. 25 monthly.

The efforts of Mr. Hæberlin were seconded in England by warm appeals made by the Rev. W H. Pearce and Dr. Duff. The Parent Committee voted £700 for the publication of books for Native Christians in Bengali, Hindi, and Hindustani—£500 to be forwarded in paper and £200 in money. Publications to the value of £300 were also sent for the libraries of Government Colleges.

The decade ending in 1845 was a period of great prosperity. The Treasurers, particularly J. A. Hawkins, Esq., exerted themselves greatly on behalf of the Society, and they had active friends in the Upper Provinces, among them Captain Wheeler and the Rev. C. G. Pfander. Large numbers of Publications were issued in Urdu and Hindi, as well as in Bengali. The annual grant of paper from the Parent Society was 800 reams.

From 1846 to the commencement of 1849, things fell into great confusion. There was no Treasurer. The Reports did not give the usual detailed statements of accounts, and the subscriptions fell from an average of Rs. 5,000 to about Rs. 1,400. The Society was deeply in debt both to the Parent Committee and the Baptist Mission Press.

In 1849, the Rev. J. B. Parker became Secretary, and shortly afterwards Macleod Wylie, Esq. consented to act as Treasurer. Mr. Wylie filled different offices in connection with the Society for the next twelve years, and during this period laboured zealously in its behalf. When obliged to go home for a time on account of health, he obtained large contributions in England. Notwithstanding that the establishment of the Agra Tract Society cut off, to a large extent, aid from North India, the subscriptions averaged Rs. 6,000 a year, while previously the highest average was Rs. 5,000. In 1850, the Society, in connection with the Calcutta Bible Society, established a Depository under its own direct control.

In 1857, in consequence of the suspension of the Agra Tract Society's operations during the Mutiny, the Calcutta Committee caused a large number of tracts and books in Hindi and Urdu to be printed at the Mirzapore Mission Press at their expense to supply the requirements of the North-West Provinces. Since the Mutiny there has been a considerable decline in the subscriptions, but the sales are above the average of former years.

The following Tables give a general view of the Society's operations since the commencement.

## RECEIPTS AND EXPENDITURE OF THE CALCUTTA TRACT AND BOOK SOCIETY.

	Local Subscriptions.	Sales.	Miscellaneous.	Total Receipts.	Printing.	Depository.	Remittances.	Editor, &c.	Total Expenditure.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.			Rs.
1823	500	...	...	500	212	...	...	...	212
1824	130	...	...	130	...	470	...	...	470
1825	550	...	618	1,168	515	287	...	...	802
1826	.....	18	...	18	671	58	...	...	729
1827	553	321	...	874	294	...	...	...	294
1828	335	156	...	491	1,449	...	...	...	1,449
1829	2,191	683	...	2,874	1,874	246	...	...	2,120
1830	1,896	387	...	2,283	1,317	501	...	...	1,818
1831-2	3,654	392	...	4,016	3,161	681	...	...	3,842
1832-3	3,602	1,276	...	4,878	3,560	672	800	...	5,032
1834-5	2,272	952	...	3,224	2,981	546	...	...	3,527
1835-6	4,271	929	1,350	6,550	5,990	640	...	...	6,630
1836-7	5,097	1,780	1,000	7,877	5,033	908	...	...	5,941
1838	5,438	4,125	...	9,563	2,957	1,072	3,330	...	7,359
1839	4,599	4,980	...	9,579	3,408	1,824	2,362	...	7,594
1840	4,882	5,274	...	10,156	8,897	1,873	4,522	...	15,292
1841	7,121	4,651	...	11,772	6,031	2,166	3,868	...	12,065
1842	4,917	3,807	1,000	9,724	6,153	1,940	1,100	...	9,193
1843	4,299	2,561	1,000	7,860	3,964	2,070	2,114	...	8,148
1844	5,039	1,883	...	6,922	4,044	2,066	521	...	6,631
1845	2,813	3,033	...	5,846	3,754	2,375	...	...	6,129
1846	1,351	?	...	1,351	?	?	...	...	?
1847	1,385	?	...	1,385	?	?	...	...	1,116
1848	1,989	133	...	2,122	1,351	664	...	...	2,015
1849	6,350	2,006	...	8,356	4,874	1,846	2,852	...	9,572
1850	7,842	2,758	388	10,988	1,880	4,787	2,393	...	9,060
1851	7,137	4,224	495	11,855	5,476	3,381	2,495	750	12,102
1852	7,765	3,117	371	11,253	4,041	3,791	1,035	1,000	9,868
1853	5,138	3,410	184	8,733	4,310	3,659	592	1,000	9,562
1854	5,721	3,252	464	9,438	1,610	2,950	1,686	2,278	9,525
1855	3,952	4,174	647	8,774	4,189	2,530	3,156	1,315	11,190
1856	7,707	4,218	217	12,243	5,741	2,761	50	1,391	9,943
1857	3,725	5,321	33	9,079	5,794	2,536	2,508	1,265	12,104
1858	4,672	6,101	1,123	11,896	4,536	3,317	...	1,443	9,296
1859	4,303	6,085	1,771	12,159	5,830	3,304	1,495	1,294	12,022
1860	3,463	5,530	925	9,919	8,484	3,123	683	193	12,482
1861	3,082	5,062	622	8,767	2,938	3,011	1,054	484	7,489
1862	3,550	4,573	441	8,744	2,765	3,091	3,558	289	9,703
1863	2,372	3,604	27	6,003	1,062	3,041	1,022	229	5,354
1864	3,821	3,528	2,015	9,404	3,797	2,999	3,607	...	10,403
1865	3,378	4,039	1,912	9,329	2,125	2,610	3,626	205	8,566
1866	1,875	5,466	337	7,679	2,617	2,860	2,666	299	8,442
1867	1,963	4,688	518	7,168	1,386	3,287	2,048	232	6,953
1868	2,019	5,367	1,628	9,015	1,705	3,623	2,736	795	8,859
	158,919	...	...	301,995					
Average	3,531	...	...	6,711					

## PRINTING AND CIRCULATION.

	BENGALI.			Urdu.	Hindu.	Miscellaneus.	Total Print-ing.	Bengali.	Urdu.	Hindi.	English.	Total circu-lation.	
	Tracts.	Books	Total.										
1823	2,000	...	2,000	..	...	..	2,000	..	..	..	..	..	
1824	2,000	...	2,000	..	...	..	2,000	..	..	..	..	..	
1825	..	1,000	1,000	..	...	..	1,000	..	..	..	..	..	
1826	..	500	500	..	...	..	500	..	..	..	..	..	
1827	13,500	2,000	15,500	..	...	..	15,500	..	..	..	..	..	
1828	39,000	5,500	44,500	..	...	..	44,500	..	..	..	..	..	
1829	12,000	5,000	17,000	10,500	750	750	29,000	..	..	..	..	..	
1830	51,000	1,500	52,500	15,500	..	1,000	69,000	52,277	9,651	657	20,169	83,204	
1831-2	101,000	..	101,000	19,000	..	..	120,000	64,563	22,098	100	16,525	100,636	
1832-3	43,000	..	43,000	11,000	20,000	6,000	80,000	39,357	11,146	13,837	..	91,184	
1834-5	40,000	..	40,000	44,000	30,000	..	114,000	73,105	34,808	39,752	5,994	154,338	
1835-6	151,000	500	151,500	..	..	..	151,500	77,210	31,321	14,646	14,625	138,169	
1836-7	164,000	6,000	170,000	..	..	..	170,000	121,729	78,597	42,800	22,060	268,435	
1838	42,000	..	42,000	18,100	67,000	..	127,100	81,646	29,879	33,049	15,268	167,224	
1839	146,000	..	146,000	4,000	..	..	150,000	132,083	36,570	51,514	51,236	273,714	
1840	299,000	500	299,500	128,500	80,000	6,900	514,900	171,076	48,014	48,796	14,622	284,948	
1841	56,700	1,500	58,200	41,300	99,000	..	198,500	137,546	104,243	64,123	14,993	312,888	
1842	165,500	20,000	185,500	12,000	200,000	..	397,500	94,927	40,348	168,384	40,594	346,134	
1843	97,000	11,584	108,584	116,000	77,000	..	301,584	97,608	42,531	63,620	34,330	238,726	
1844	56,500	..	56,500	12,500	120,000	..	189,000	117,163	71,106	90,935	21,800	301,958	
1845	148,000	904	148,904	22,000	10,000	..	180,904	?	?	?	?	208,321	
1846	213,000	6,500	219,500	..	..	500	220,000	126,626	12,561	19,016	22,561	181,563	
1847	190,000	400	190,400	5,000	..	..	195,400	?	?	?	?	253,641	
1848	50,000	350	50,350	65,000	..	..	500	115,856	..	275	55	55,619	
1849	40,000	1,500	41,500	25,000	..	..	66,500	26,347	12,923	2,085	23,737	81,097	
1850	43,000	7,000	50,000	..	3,000	8,000	61,000	58,654	2,531	2,341	23,025	92,512	
1851	93,000	12,500	105,500	..	..	500	7,050	113,000	69,223	4,897	6,334	48,148	128,602
1852	70,000	6,697	76,697	6,000	..	..	2,400	85,147	80,707	3,806	3,934	40,815	129,262
1853	123,987	2,772	126,759	..	..	2,000	123,759	69,918	10,103	6,121	40,793	124,935	
1854	52,438	2,196	54,634	..	..	..	54,634	84,346	5,282	4,827	43,994	151,845	
1855	80,000	400	80,400	..	..	..	80,400	54,206	3,536	2,721	49,166	13,298	
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rage.	...	...	82,819	...	...	...	115,341	...	...	...	...	...	

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7. MISCELLANEOUS PUBLICATIONS, CHIEFLY PRINTED AT  
BISHOP'S COLLEGE PRESS.†

*Book of Common Prayer.* The first Translation was made in 1822 by the Rev. D. Schmid; 267 pp. Another translation was made by the Bishop's College Syndicate in 1846, 194 pp. The present version was made by the same body in 1852, 276 pp. (Rev. J. Long.)

*Abridgment of the Prayer Book.* 12mo. 48 pp. By Dr. Hæberlin. 1849.

*Catechetical Body of Divinity.* 133 pp. By the Rev. T. Reichardt. 1825.

*Brief History of the Bible.* 48 pp. 1836.

*The History of Joseph.* 8vo. 168 pp. Anglo-Bengali. For Schools. 1839.

*Pay Attention.* A tract printed at the expense of J. W. Alexander, Esq. 1839.

*Sermons.* 8vo. 212 pp. By the Rev. K. M. Banerjea. On the Evidences of Christianity, the Ten Commandments, &c. Addressed to Native Christians and Inquirers. 1840.

*Refutation of Tarkapanchanan.* 34 pp. By the Rev. K. M. Banerjea. Reply to a Sanskrit Tract in defence of Hinduism. 1841.

\* Procurable from the Secretary, Bishop's College, Howrah.

† Several of them were printed at the expense of the S. P. C. K.

- Reply to a Baptist Tract on Infant Baptism.* 25 pp. 1841.
- On Confirmation.* 60 pp. By Bishop D. Wilson. Translated by the Rev. K. M. Banerjea. 1841.
- A Short Explanation of the Church Catechism.* 8vo. 115 pp. Translated by Dwarkanath Banerjea. 1841.
- On the Lord's Supper.* 8vo. 52 pp. By Bishop D. Wilson. Translated by the Rev. K. M. Banerjea. "A plain and affectionate address to young persons previous to their receiving the Lord's Supper."
- Short Catechism for Catechumens.* 8vo. 16 pp. By the Rev. K. M. Banerjea. 1842.
- A Scripture Catechism.* 8vo. 18 pp. Translated by the Rev. W. O'Brien Smith.
- Idolatry Refuted from the Shastras.* 60 pp. By Braja Mohun, a friend of Rammohun Roy. An edition, with notes, was published in 1842, by the Rev. W Morton.
- Meditations and Prayers.* 142 pp. Translated from Wilson's *Sacra Privata*. By the Rev. K. M. Banerjea. 1842.
- The Parables of Christ.* 40 pp.
- The Discourses of Christ.* 23 pp.
- Trimmer's Bible History.* 12mo. 282 pp. Translated by Dwarkanath Banerjea. With questions and answers. 1843.
- Divine and Moral Songs for Children.* 12mo. 33 pp. Chiefly from Watts.
- A Course of Sermons on the True Way of Profiting by the Word of God.* 8vo. 108 pp. By Bishop Wilson of Sodor and Man. Translated by the Rev. K. M. Banerjea. 1844.
- Gurutawa.* By Govinda Giri. A Refutation of Hindu Mantras.
- History of the Jews.* 12mo. 257 pp. By H. C. Tucker, Esq. Edited by the Rev. J. Campbell. 1845.
- Daily Texts for a Year.* By Mrs. Voight. Serampore. 1846
- Preservation against Romanism.* 31 pp. By the Rev. K. M. Banerjea.
- Daily Prayers for Children.* 24 pp.
- Litanies for Schools.* By the Rev. J. Yule.
- Gyanjan.* An exposition of Christianity. By Tarachund Dut.
- On the Creation, &c., for Youth.* 71 pp. 1847.
- Life of the Apostle Paul.* 97 pp. By Dr. J. Muir. Translated by the Rev. K. M. Banerjea. 1848.
- Account of Mary.* 8 pp. 1849.
- Mary's Lesson about Jesus.* 12 pp. 1849.
- God sees every thing.* 50 pp. 1849.
- Reward Books.* 8 pp. Nos. I—III. 1849.
- Bareiro's Riddles on Scripture Passages.* 51 pp. 1849
- The Opening of St. Andrew's Church, Baripore.* 8vo. 8 pp. 1850.
- The Opening of St. Peter's Church, Baripore.* 8vo. 8 pp.
- Which has the true Shaster?* 59 pp. 1850.
- The Shepherd of Salisbury Plain.* 12mo. 52 pp. Translated by Svarup. 1852.
- Gregory's Evidences of the Resurrection.* 29 pp. 1853.
- The Metals of the Bible.* 16mo. 54 pp. Translated by Svarup. 1845.

*Aguthos, or the Christian Armour.* Part I. 17 pp. Translated by the Rev. W. O. Smith. 2nd ed. 1855.

*Exposition of the Sermon on the Mount.* 8vo. 64 pp. By the Rev. G. Mitre. 1857.

*The Pounding of Hinduism.* 12mo. 76 pp. By a Hindu. 1858.

*Dialogues on Hindu Philosophy.* 8vo. Translated by the Rev. K. M. Banerjea from his work in English. Issued in Parts.

*Life of Jesus.* 16mo. 70 pp. By Dinbandhu Sen, a Hindu. Serampore. 1864.

*Pastoral Address of the General Assembly of the Free Church to the Native Churches gathered from the Heathen.* 8vo. 20 pp. 1867.

#### 8. BENGALI CHRISTIAN PERIODICALS.

The first Bengali Magazine was the *Digdursan*, published at Serampore by Mr. John Marshman. The contents, however, were confined to science, history, and literature. The first *Christian* periodical was the *Gospel Magazine*, (8vo. 16 pp.) commenced in 1819 by the Missionaries of the London Missionary Society. Five hundred copies of an Anglo-Bengali edition were printed for natives in Calcutta, acquainted with English. A Bengali edition of 2,000 copies was circulated in the villages. It was maintained till 1823.

In 1843 the *Evangelist*, edited by the Rev. J. Robinson, was commenced at the suggestion of the Baptist Association. It was continued for three years. This was succeeded in 1847 by the *Upadeshak*, "The Instructor," edited by the Rev. J. Wenger. It appeared till 1857 when the editor went home. In 1863 it was recommenced after his return; but it ceased with the year 1865.

The *Satyearnab* (The Ocean of Truth), edited by Missionaries of the Church of England, was commenced in 1849. Five Volumes appear to have been published.

The *Arunodaya* (The Dawn of the Day), a fortnightly Journal, was begun in August 1856 by the Calcutta Tract Society. The first editor was the Rev. Lal Behari De. The annual subscription was one Rupee. Upwards of one thousand copies were subscribed for the first year. The second year the number was 777, of which 206 were taken by natives. The receipts and expenditure till it was discontinued were as follows:—

	<i>Receipts.</i>	<i>Expenditure.</i>
1856...	Rs. 503	Rs. 362.
1857...	788	1,491.
1858...	438	1,305.
1859...	622	1,489.
1860...	462	1,312.
1861...	439	1,355.
1862...	114	391.

A monthly Magazine for the young, *The Lamp of Truth*, 18 pp., was commenced in 1860 by the Christian Vernacular Education Society, and was continued till the end of 1864. The entire circulation each year was as follows : 32,795 ; 26,360 ; 16,800 ; 13,589 ; 15,564.

A Christian *Almanac* was published by the Calcutta Tract Society in 1845. The number of copies printed was 400 ; the selling price, 4 annas. It seems to have been issued annually till 1853. The want of astrological details prevented its circulation among Hindus.

### 9. ALPHABETICAL LIST OF BENGALI TRACTS.

*Abbreviations* :—C. T. S. Calcutta Tract Society ; L. M. London Mission ; S. P. C. K. Society for Promoting Christian Knowledge ; B. C. P. Bishop's College Press ; B. M. Baptist Mission ; C. M. Church Missionaries.

Advice, Good. Serampore.

Do. True. 1828. Serampore.

Agathos ; or the Christian Armour. Part I. 1855.

Alphabetical Lines concerning Jesus Christ, &c. 1810. Serampore.

Am I a Christian ? Baptist Mission.

Anna, Little. 1851. Calcutta Tract Society.

Articles of the Church of England. S. P. C. K.

Atonement, The Great. 1827 C. T. S.

Do. The True. 1826. C. T. S.

Baptism, Reply to a Baptist Tract on Infant. 1841.

Baptist Churches, Addresses to.

Do. Society, Reports of Native.

Bearing Witness. 1821. London Mission.

Bible, Brief History of the. 1836.

Do. Essence of the. 1828. C. T. S. .

Brahmans, On the. 1800. Serampore.

Catechism. 1821. London Mission.

Do. Church. S. P. C. K.

Do. for Catechumens, Short. 1842. Bishop's College Press.

Do. First. 1822. L. M., C. T. S.

Do. First Steps to the Church. S. P. C. K.

Do. of Scripture Doctrine. B. M.

Do. Scripture. B. C. P

Do. Watts's First. 1822. B. M.

Do. do. in Verse. Serampore.

Do. do. Historical. Serampore.

Caste, On. 1850. T. C. S.

Children, A Word about the. 1852. C. T. S.

Christ, the Saviour of the World, Account of. 1832. Serampore.

Do. Closing Scenes in the Life of. 1862. C. T. S.

Do. Account of the Death of. Serampore.

Do. Death of. L. M.

Do. Early Life of. 1862. C. T. S.

- Christ, Glory of. 1851. C. T. S.  
 Do. Life of. 1831. C. T. S.  
 Do. for Sin, On the Sufferings of. 1862. C. T. S.  
 Do. Teachings of. 1862. C. T. S.  
 Come to Jesus. 1851. C. T. S.  
 Consideration, Subjects for. 1835. C. T. S.  
 Conversations between a Mother and Daughter. 1823. C. M. C. T. S.  
 Do. Pleader and his Friend. 1855. C. T. S.  
 Counsel, Good. 1818. L. M., C. T. S.  
 Covetousness, &c., On. 1845. C. T. S.  
 Creation of the World. Serampore.  
 Debt, On Being in. 1842. C. T. S.  
 Destroyer of Darkness. 1833. Serampore. C. T. S.  
 Do. of Error. 1837. C. T. S.  
 Dialogue between a Durwan and a Mali. 1818. L. M., C. T. S.  
 Do. European and a Native. 1819. L. M.  
 Du. Padre and a Brahman. 1818. L. M.  
 Do. Pandit and a Sarkar. 1818. L. M., C. T. S.  
 Do. Priest and an Offerer. 1819. B. M.  
 Do. Ramhari and Sadhu. 1818. L. M., C. T. S.  
 Dipak, a Catechism of the True Religion. S. P. C. K.  
 Discourses of Christ. 1822. L. M., B. C. P.  
 Doctrine, Most Excellent. 1829. Serampore.  
 Drunkenness, On the Advantages of. 1840. C. T. S.  
 Durga, On the Worship of. 1858. C. T. S.  
 Duties, Compendium of Christian. 1836.  
 Dying Words of Jesus. 1818. B. M.  
 Enlightener, The. Serampore.  
 Epitome of the True Religion. 1830. C. T. S.  
 Eternity, On. (Handbill). 1862. C. T. S.  
 Evidences of Christianity. Serampore.  
 Faith and Hope. Serampore. B. M.  
 Fatik Chand, Life of. B. M. Serampore.  
 Foolish Galatians; or Inconstancy Exposed. 1844. B. M.  
 Fornication, Against. 1837. C. T. S.  
 Ganges, On the Divinity of the. 1858. C. P. S.  
 Gift, The Best. 1828. Serampore.  
 Glad Tidings. Serampore.  
 God, Existence and Attributes of. 1841. C. T. S.  
 Do. On the Nature of. 1819. L. M.  
 Do. sees every thing. 1849.  
 Do. is a Spirit. 1831. C. T. S.  
 Do. The Works of. 1830. Serampore.  
 Godliness, The Profit of. 1843. C. T. S.  
 Gods, Idols and Idolatry. 1833. Serampore.  
 Gospel, The. 1831. Serampore.  
 Do. Magazine. 1819. L. M.  
 Do. do. Extracts from. 1821. L. M.  
 Do. Messenger. 1800. Serampore.

- Gospel, Signification of the. 1835. Serampore.  
 Grey, Lady Jane. 1828. C. T. S.  
 Guide, The True. 1837. C. T. S.  
 Gurutatwa, On Hindu Mantras.  
 Gyanjan, An Exposition of Christianity.  
 Heathen, Duty of Christians to the. 1837. C. T. S.  
 Hindus, Address to. Serampore.  
 Do. Appeal to. 1856. C. T. S.  
 Hymns, Christian. (Handbill). 1862. C. T. S.  
 Do. Select. No. I., 1818. No. 2. B. M.  
 Do. Select Christian. No. I, 1833. No. II, 1859. C. T. S.  
 Do. Selection of. 1820. L. M.  
 Idolatry from the Hindu Shastras, Refutation of. 1842.  
 Do. Voice of the Bible concerning. 1851. C. T. S.  
 Incarnation, The Holy. 1830. C. T. S.  
 Instructor, The. 1824. Serampore.  
 Jagannath. Serampore.  
 Do. On the Worship of. 1838. C. T. S.  
 Jagannath's Car, On the Stopping of. Serampore.  
 Jesus, Life of. 1864. Serampore Press.  
 Do. The Saviour. 1827. C. T. S.  
 Jewel of Salvation. Serampore.  
 Judgment, The Last. 1828. C. T. S.  
 Kali, On the Worship of. 1858. C. T. S.  
 Kelly, Life of William. 1822. L. M.  
 King's Palace, The. 1866. S. P. C. K.  
 Koilas Chandra Mukerji, Memoir of. 1846. C. T. S.  
 Krishna and Christ Compared. Serampore.  
 Do. On the Worship of. 1858. C. T. S.  
 Krishna Prasad, Memoir of. 1819. B. M. Serampore.  
 Lascars, Letter to. 1800. Serampore.  
 Letter Discovering Error, A. 1828. Serampore. C. T. S.  
 Do. to the Natives of India from the Serampore Missionaries.  
 Do. from Native Christians to their Countrymen. 1822. Serampore.  
 Litany for Schools.  
 Madagascar, Christianity in. S. P. C. K.  
 Do. Persecution of Christians in. 1865. C. T. S.  
 Madhu, Account of. 1836. C. T. S.  
 Man that killed his Neighbours, The. 1854. C. T. S.  
 Mangoes? Who stole the. 1864. C. T. S.  
 Marks of a Prophet of God. 1852. C. T. S.  
 Marriage Contract, On the. 1862. C. T. S.  
 Mary, Account of. 1849.  
 Mary's Lesson about Jesus. 1849.  
 Mediator, The Great. (Handbill.) 1862. C. T. S.  
 Mental Reflections. Serampore. B. M.  
 Mine of Salvation, The. 1828. C. T. S.

- Miracles of Christ. 1822. L. M., C. T. S.  
 Missionaries' Address to Hindus. Serampore.  
 Muhammedan Ceremonies, On Various. 1852. C. T. S.  
 Musalman, Reasons for not being a. 1837. C. T. S.  
 Objections Refuted, Hindu. 1850. C. T. S.  
 Old, Old Story, The. 1868. C. T. S.  
 Opening of St. Andrew's Church, Baripore. 1850.  
 Do. St. Peter's Church, Do.  
 Pandits, Missionaries' Letter to the. 1853. C. T. S.  
 Parables of Christ. 1822. B. M., L. M., B. C. P.  
 Do. Gospel. 1862. C. T. S.  
 Pastoral Address from the Free Church. 1867.  
 Path through a Sorrowful World, A Happy. 1844. Serampore.  
 Penitent's Prayer, The. Serampore.  
 Penitent Welcomed, The. 1864. C. T. S.  
 Picture Room, The. 1822. L. M.  
 Piffard, Life of Rev. C. 1842. L. M.  
 Pilgrimage, The True. 1851. C. T. S.  
 Pilgrims, An Address to. 1852. C. T. S.  
 Pitambar Singh. Serampore, B. M.  
 Poor Joseph. 1818. B. M.  
 Popery, On. 1844. C. T. S.  
 Praises of the Self-existent Lord God. 1833. Serampore.  
 Prayer, Necessity of. 1844. C. T. S.  
 Prayers for Children, Daily.  
 Do. Short. S. P. C. K.  
 Questions, Short. 1835. C. T. S.  
 Do. on the True Religion. 1860. C. T. S.  
 Rabi, Memoir of. 1853. C. T. S.  
 Reconciliation with God. 1837. C. T. S.  
 Redeemer, The. (Handbill). 1862. C. T. S.  
 Refuge, The Certain. 1834. Serampore.  
 Do. The Sure. 1801. Serampore.  
 Do. The True. 1828. B. M., Serampore, C. T. S.  
 Refutation of the First Lie. 1835. Serampore.  
 Do. of Tarkapanchanan. 1841. B. C. P.  
 Do. of Vulgar Errors. 1852. C. T. S.  
 Religion of Christians? What is the. Serampore.  
 Remembrancer, The Christian. 1844. C. T. S.  
 Repentance, On. 1828. Serampore.  
 Do. 1839. C. T. S.  
 Resurrection, Gregory's Evidences of the. 1853.  
 Reward Books. Nos. I—III. 1849.  
 Rochester, Conversion of the Earl of. 1827 C. T. S.  
 Romanism, Preservative against. B. C. P.  
 Sabbath, On the. 1840. C. T. S.  
 Do. 1848. C. T. S.  
 Sacrifices, On. 1868. B. M. P.

- Salvation, On. 1840. C. T. S.  
 Sanskrit Verses. 1868. C. T. S.  
 Satan's Devices. 1844. C. T. S.  
 Satya Darshan. 1818. B. M.  
 Saviour and the Penitent Thief, The. 1844. C. T. S.  
     Do. of the World, The History of the. 1818. L. M.  
 Sau Quala, Life of. 1862. C. T. S.  
 School Lessons, Part I. 1818. Part II. 1819. L. M.  
 Scriptural Instruction. Parts I. and II. 1828. L. M.  
 Scripture Extracts for Schools. 1820. L. M.  
     Do. History. C. M. S. Serampore.  
     Do. do. Twelve Prints. S. P. C. K.  
     Do. Sites do. S. P. C. K.  
     Do. Texts. 1850. C. T. S.  
     Do. do. Select. 1862.  
 Scriptures, Essence of the. 1812. Serampore.  
     Do. On Searching the. 1845. C. T. S.  
 Second Commandment with Scripture Extracts, The. B. M.  
 Sermon on the Mount, The. 1820. B. M., L. M.  
     Do. 1830. C. T. S.  
 Shaster is worthy of Regard ? Which. 1818. L. M., Serampore, C.T.S  
     Do. ? Which has the True. 1830.  
 Shepherd of Salisbury Plain, The. 1852. B. C. P.  
 Sin, God's Punishment of. 1855. Serampore.  
 Sin? What is. (Handbill.) 1862. C. T. S.  
 Siva, On the Worship of. 1858. C. T. S.  
 Soul, Claims of the. 1857. C. T. S.  
 Supreme Truth. L. M.  
 Ten Commandments, (Handbill.) 1818. L. M.  
     Do. with Explanation. 1800. Serampore.  
     Do. do. 1835. C. T. S.  
     Do. in Verse. Serampore.  
 Test of Religions, The. 1846. C. T. S.  
 Testimony of the Prophets respecting Christ. 1833. Serampore.  
 Tongue, Government of the. 1845. C. T. S.  
 Two Great Commandments, The. 1828. C. T. S.  
 Vaishnavism Examined. 1855. C. T. S.  
 Vedantism, On. 1856. C. T. S.  
 Virtue and Vice, On. 1837. C. T. S.  
 Way of Life, The.  
     Do. of Salvation. Serampore, C. T. S.  
 Wilson's Exposure of Hinduism. Serampore, C. T. S.  
 Worship, On True. 1867. C. T. S.

#### 10. ALPHABETICAL LIST OF BENGALI CHRISTIAN BOOKS.

- Adam's King's Messenger. S. P. C. K.  
 Anecdotes on Christian Graces. 1856. C. T. S.  
     Do. Moral and Religious. 1836. C. T. S.  
     Do. on Providence. 1853. C. T. S.

- Anecdotes on Social Life. 1855. C. T. S.  
 Arunodaya. Periodical. 1856—62. C. T. S.  
 Baxter's Call to the Uncovered. 1836. C. T. S.  
 Do. Guide to Heaven. 1857. C. T. S.  
 Bible, Companion to the. 1846. C. T. S.  
 Do. History, Trimmer's. 1843.  
 Do. Voyages and Travels of a. 1851. C. T. S.  
 Boshonto, Story of. 1868. C. T. S.  
 Brookes' Precious Remedies. 1853. C. T. S.  
 Catechism, Short Explanation of the Church. 1841. B. C. P.  
 Christ, Immortal History of. Verse. 1810. Serampore.  
 Do. Metrical Life of. 1858. C. T. S.  
 Christianity and Hinduism Contrasted, Mundy's. 1828. C. T. S.  
 Church History, Barth's. 1840. C. T. S.  
 Come to Jesus, Newman Hall's. 1869. C. T. S.

#### COMMENTARIES.

- Barnes on Matthew. 1855. Serampore.  
 Bomwetsch on Romans. 1867.  
 E. Carey on Romans. 1825. C. T. S.  
 Mundy on Mark. 1827. C. T. S.  
 Confirmation, Wilson on. 1841. B. C. P.  
 Cottager, The Young. 1857. C. T. S.  
 Creation, &c. for the Young, On. 1847.  
 Dairyman's Daughter, The. 1856. C. T. S.  
 Daniel, Life of. 1836. American S. School Union.  
 Daybreak in Britain. 1856. C. T. S.  
 Deaths, Account of Joyful. 1822. Serampore.  
 Discourses, Pearson's Twelve Select. 1828. C. T. S.  
 Divinity, Catechetical Body of. 1825. C. M.  
 Doctrine, Deerr's Epitome of Christian. 1853. C. M.  
 Do. Leechman's Summary of Christian. 1836. Serampore.  
 Doddridge's Rise and Progress of Religion. 1840. C. T. S.  
 Emblems, Long's Scripture. C. T. S.  
 Evangelist, The. Periodical. 1843—5. B. M.  
 Evidences of the Bible briefly Stated, Wenger's. 1851. C. T. S.  
 Do. of Christianity, Mundy's Catechism. 1828. C. T. S.  
 Do. do. Mundy's Familiar Letters on the. 1828. C.T.S.  
 Expositor, Daily. 1865. S. P. C. K.  
 Faith and Victory, Mrs. Mullens' 1867. C. T. S.  
 Gospel Magazine, The. 1819—23. L. M.  
 Harmony of the Gospels. 1819. B. M.  
 Henry and his Bearer, Little. 1824. Serampore. C. T. S.  
 Hindu Philosophy, Banerjea's Dialogues on. 1862. B. C. P.  
 Hinduism, Examination of. 1870. Serampore.  
 Do. Pounding of. 1858.  
 Holy War. Serampore. C. T. S.  
 Hymn Book, Baptist.

- Hymn Book, by Rev. R. P. Greaves. 1864. B. C. P.  
 Do. Krishnaghur.  
 Do. Serampore. 1800.
- Hymns for the Church in Bengal. 1867. S. P. C. K.  
 Do. for Public Worship. 1826. C. T. S.  
 Do. Rhymes and Tunes. C. T. S.
- Investigation of the True Religion. 1853. C. T. S.
- Jews. Tucker's History of the. 1845.
- Joseph, History of. 1830. C. T. S.  
 Do. Anglo-Bengali. 1839. B. C. P.
- Lamp of Truth, The. Periodical. 1860—64. C. V E. S.
- Line upon Line. Part. I. 1852. C. T. S.
- Lord's Supper, Trawin's Treatise on the. 1827. C. T. S.  
 Do. Bishop D. Wilson on the. B. C. P.
- Luther, Life of Martin. 1856. C. T. S.
- Martyrology, Christian. 1857. C. T. S.
- Meditations and Prayers, Wilson's. 1842. B. C. P.
- Metals of the Bible. 1854. S. P. C. K.
- Mirror of the Heart. 1864. C. T. S.
- Missionary's Budgerow. 1857. C. T. S.
- Muhammed, Life of. 1853. C. T. S.
- Neff's Conversations on Sin and Salvation. 1849. C. T. S.
- Negro Servant, The. 1851. C. T. S.
- Newton, Life of Rev. John. 1853. T. C. S.
- Paul, Muir's Life of the Apostle. 1848. B. C. P.
- Peep of Day. 1851. C. T. S.
- Pitcairn Islanders. 1862. C. T. S.
- Prayer, Book of Common. 1822. C. M., S. P. C. K.  
 Do. Hæberlin's Abridgment of. 1849.
- Prayers, Manual of. 1830. C. T. S.
- Prophecy, Vaughan's Fulfilled. 1868. C. T. S.
- Reading Book, Child's First. 1820. C. T. S.
- Revelation, Muir's Course of. S. P. C. K.
- Riddles, Bareiro's Scripture. 1849.
- Satyearnab, (Periodical). 1849—53. S. P. G. M.
- Scripture Dialogues, Ellerton's. 1817. C. M.  
 Do. Summary of the Holy. 1820. C. M.  
 Do. Text-Book. 1861. B. M.
- Sermon on the Mount, Exposition of. 1817. B. C. P.
- Sermons, Banerjea's. 1840. B. C. P.  
 Do. Osborne's Twelve Plain. 1845. C. T. S.  
 Do. on Profiting by the Word of God. 1844. B. C. P.
- Texts, Miss Currie's Daily. 1853. C. T. S.
- Do. for every Day in the Year, Mrs. Voight's. 1846. Serampore.
- Theology, Elementary Lectures on. 1860. C. T. S.  
 Do. Wenger's Outlines of Christian. Part I. 1848. B. M.
- Upadeshak. Periodical. 1864. B. M.  
 Do. Extracts from the. 1857. C. T. S.

## ASSAMESE.

Assam is a province at the north-eastern extremity of British India, containing about 21,000 square miles. It is traversed by the Brahmaputra, and is also watered by numerous streams, descending from the hills on both sides of the valley. The population, probably about a million, is composed of mixed races from Lower Bengal, Cachar, and Burmah. Assamese so much resembles Bengali, that its claims to be considered a distinct language have been disputed. Many Government officers have endeavoured to supersede it by Bengali. Vernacular education has been encouraged, to some extent, by Government.

The Serampore Missionaries commenced a Mission to Assam in 1829. The American Baptist Mission was established in 1835. In 1862, the Statistics of Assamese Missions were as follows :—

American and European Missionaries.....	6
Native Catechists.....	4
Communicants.....	84
Native Christians.....	190
Pupils in Schools.....	422

### CHRISTIAN LITERATURE.

The compiler has made repeated efforts to obtain recent information, but without success. The lists below do not include the publications of the last ten years.

The Serampore Missionaries commenced a translation of the Scriptures into Assamese in 1810. The New Testament was printed in 1819, and the whole Bible in 1832. The American Baptist Missionaries prepared a new version.

The Religious Tract Society's Report for 1839 (page 12) gives the following list of the first publications of the American Baptist Mission :—

1. *A Selection of the Parables of Christ.*
2. *The Sermon on the Mount.*
3. *The Creation and Fall.* Genesis i—iii.
4. *The Deluge.* Gen. vi. 5 to ix. 19.
5. *A Catechism.*

A Catechism was also printed in the Tai or Shyan language.

### TRACTS.

*The True Refuge.* From the Bengali. By the Rev. N. Brown.

*What Scriptures are Authentic?* 12mo. 12 pp. Jaipur. 1843.

*A Religious Address.* 12mo. 12 pp. Sibsagor. 1852.

*The Holy Incarnation.* 12mo. 40 pp. Translated from the Bengali, by the Rev. M. Bronson. Sibsagor. 1852.

*The Way of Salvation.* 12mo. 22 pp. From the Bengali, by N. L. Farwell. Sibsagor. 1853.

*On Caste.* 12mo. 22 pp. Sibsagor. 1851.

*Letter to Muhammadans.* 12mo. 26 pp. Rewritten from the Bengali, by the Rev. M. Bronson.

*Hindu Objections Answered.* 12mo. 88 pp. From the Bengali, by the Rev. A. H. Danforth. 1857

*Account of a Burmese Slave Girl.* 12mo. 36 pp. By N. L. Farwell. 1858.

*A Conversation on Muhammadanism.* 12mo. 44 pp. Rewritten from the Bengali, by the Rev. M. Bronson. 1857.

*Obituary Notice of the Rev. C. Barker, Missionary to Assam.* 18mo. 22 pp. By the Rev. N. Brown. 1850.

*Memoir of J. Harmsden.* By the Rev. E. Hesselmeyer. 18mo. 16 pp. 1852.

*Twelve Juvenile Tracts.* By Mrs. E. W. Brown. 32mo. Old Saul, Naimbana, &c.

#### BOOKS.

*Life and Gospel of Christ* in continuous Narrative. 8vo. 223 pp. By Rev. N. Brown. 1854.

*Wanderings of a Pilgrim.* 12mo. 86 pp. From the Bengali, by N. L. Farwell. 1853.

*Hymns in Assamese.* 18mo. 248 pp. 2 eds. 1850.

*Little Henry and his Bearer.* 18mo. 86 pp. By Rev. M. Bronson. 2nd ed. 1853.

*Phulmani and Karuna.* 12mo. 228 pp. By N. L. Farwell. 1854.

*Barth's Bible Stories.* 12mo. 260 pp. By the Rev. C. H. Hesselmeyer. 1855.

A monthly periodical, *Orunodoi*, the Dawn of Day, has been published for several years. Most of the woodcuts are engraved by an Assamese.

#### SANSKRIT.

Over a great part of India, until recently, this was the only language studied by Hindus who claimed to be considered as learned. The vernaculars were despised. Brahman students, generally supported by endowments or contributions, studied the language for many years. When English began to spread, the Brahmins, in many cases, gave up learning Sanskrit. A Pundit at Benares told the compiler that he had sent his son to an English school, as the study of Sanskrit now brought neither honour nor profit. The Indian Universities, however, have lately given an impulse to the study of this language.

Few Christian publications have been issued in Sanskrit, because a knowledge of it is comparatively rare, and Pundits, as a class, are bigoted and superstitious.

Dr. Carey's translation of the New Testament was printed in 1809. In 1818 the Old Testament was completed. Dr. Yates revised a part of the translation, and on his death, the work was taken up by the Rev. J. Wenger.

The following is a list of the few Christian publications which have come under the notice of the compiler:—

- Short Account of the Way of Salvation.* Serampore.  
*The Inefficacy of the Ganges to wash away Sin.* 12mo. 12 pp.  
 The Calcutta Tract Society. 1840. 5,000.  
*Christa Sanghita.* Life of Christ in verse. By Dr. Mill. 2nd ed. 8vo. 343 pp. Bishop's College Press. 1843.  
 Part of this work was printed in Ceylon, with a Singhalese translation.

- Sanskrit Verses with Marathi and English Translations.* By Dr. M. Mitchell. Bombay Tract Society. 1856.  
*Do.* with Bengali and English Translations. 16mo. 40 pp.  
 The Calcutta Tract Society. 1868. 500.

*Works by Dr. John Muir.*

- |                                     |                                     |
|-------------------------------------|-------------------------------------|
| <i>An Examination of Religions.</i> | Part I. 12mo. 106 pp.               |
| <i>Do.</i>                          | Sanskrit and Hindi. 224 pp.         |
| <i>Do.</i>                          | with English Translation. 178 pp.   |
| <i>Do.</i>                          | Part II. 12mo. 206 pp.              |
| <i>The Glory of Jesus Christ.</i>   | 12mo. 84 pp.                        |
| <i>Do.</i>                          | Sanskrit and Hindi. 8vo. 342 pp.    |
| <i>Life of the Apostle Paul.</i>    | 12mo. 108 pp.                       |
| <i>Do.</i>                          | Sanskrit and Bengali. 12mo. 217 pp. |
| <i>Course of Divine Revelation.</i> | 12mo. 93 pp.                        |
| <i>Do.</i>                          | Sanskrit and Marathi. 12mo. 107 pp. |
- Bombay T. S. 1852.

## HEBREW.

The Calcutta Tract Society published in 1850 a tract in this language, entitled, "*A Voice from the East to all the Seed of Jacob.*" 20 pp., 1,000 copies.

In 1860 the Bombay Tract Society published an address to the Jews, "*The Watchman's Voice,*" but in the English language, 68 pp. A Marathi edition was also printed.

## ARMENIAN.

There are some Armenians in India. The Rev. Carapeit Aratoon, of the Baptist Mission, Calcutta, chiefly through the aid of the American Tract Society, published the following Tracts in this language for the benefit of his countrymen.\*

- Sufferings of Christ.*
- Truth and Power of the Gospel.*
- Important Questions.*
- On Lying.*
- The Cross of Christ.*
- The End of Time.*
- Sin no Trifle.*

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\* From Reports of the American Tract Society for 1841--43.

*Sixteen Short Sermons.*

*The Heart the Temple of God.*

*Evidences of Christianity.*

*The Doctrine of Redemption.*

*On Reading the Word of God. 1841.*

*Catechism for Schools and Families.*

*Short Bible History.*

*Prayers for every day in the Week.*

*Progress of Sin.*

*Questions for Self-examination.*

*Christianity and Mahommedanism compared.*

*Twelve Homilies.* Printed at the expense of the Calcutta Prayer Book and Homily Society.

## ORIYA.\*

**Introduction.**—Orissa is a large province to the north-west of the Bay of Bengal, lying between Bengal and the northern parts of the Madras Presidency. The coast is low, marshy, and subject to inundations of the sea. Farther inland there are fertile undulating tracts ; but the greater part of the interior consists of rugged hills, covered with jungle, and infested by wild beasts.

The area is about 35,000 square miles, somewhat less than England and Wales. The population was formerly estimated at  $4\frac{1}{2}$  millions, but it is supposed that a million perished during the recent terrible famine. The northern hills are occupied partly by the Koles ; the western by the Khonds, formerly notorious for their human sacrifices.

Oriya is spoken in the north-east of the Madras Presidency.

Orissa is one of the most neglected provinces of British India. The Rev. I. Stubbins said, “In some parts of the district a cart is as great a novelty as a balloon ; such a thing has never been seen or heard of there ; consequently there are no roads.”† The people are apathetic and superstitious to a degree. The famous temple of Jagannath is on the coast of Orissa.

The Oriya language “approaches much the Bengali, but with a greater share of Arabic words.”‡ The character is derived from the Devanagari, but very much rounded and altered. The indigenous literature is said to be very scanty. The Bengal Educational Report gives the number of Schools in the Province in 1868 as 64, attended by 3,787 pupils—about one in a thousand of the population.

The first efforts to carry the Gospel to Orissa were made by the

\* Also written *Uriya*.

† Bengal Missionary Conference Report, p. 54.

‡ Lepsius’s Standard Alphabet, p. 113.

Serampore Missionaries. The whole Bible was translated into Oriya by Dr. Carey. The New Testament was completed in 1809, and the Old Testament in 1815. The version at present in use was prepared by the Orissa Missionaries.

The General Baptists of England commenced a Mission at Cuttack in 1822, and the American Free Will Baptists one at Balasore in 1837. The statistics of the two Missions in 1862 were as follows :—

European and American Missionaries .....	12
Native Ministers and Catechists.....	20
Native Communicants .....	431
Native Christians.....	1,123
Pupils in Schools.....	442

### I. SERAMPORE PUBLICATIONS.\*

The first Oriya Tract which the earliest convert received was printed at Serampore in 1818 and was, “*On the Folly of Jagannath's Worship.*” The second was by Ward, “*On the Stopping of Jugannath's Car at Serampore.*” “*The Immortal History of Christ,*” in verse, was translated from the Bengali by a native. A hand-bill, containing Scripture extracts, was also printed at Serampore. Probably several other publications were issued by the Serampore Missionaries.

### 2. GENERAL BAPTIST MISSION.

The great bulk of the Oriya Christian literature was printed at the Mission Press, Cuttack. The press has also printed for Government, the School Book Society, &c. A list is given below of the Tracts and Books. It will be observed that a number of them are in verse. The most widely circulated popular and useful is, “*The Jewel Mine of Salvation.*” The first edition was translated by Messrs. Lacey and Sutton, about 1827, from the *Gospel Messenger* by Ram Basu. Dr. Sutton says, “It was however so rough and limping that I got the old Serampore Pundit (an Oriya) to retranslate it for me. I then went over the whole, borrowed a few lines from Chamberlain's *Gospel Messenger*, and added a number of original ones.”† About 20 years ago the Tract was again revised. “*The Epitome of the True Religion,*” (verse) is also an excellent Tract. Numerous large editions of the Tracts mentioned below have been printed. They are circulated by the Missionaries during their tours and at the great Hindu festivals. The expense of printing has been greatly aided by grants both from the Religious Tract Society of England and the American Tract Society.

\* The Compiler is indebted to the Rev. J. Buckley, B. M., Cuttack, for nearly all the information he has been able to collect regarding Oriya Christian literature.

† 23rd Report of the Calcutta Tract Society, p. 34.

*Tracts.*

Most of the Tracts have been printed in three volumes, arranged as follows :—

VOL. I. *Poetical Tracts.*

1. *Jewel Mine of Salvation.* From the Bengali.
2. *Essence of the Bible.* Do.
3. *Epitome of the True Religion.* Do.
4. *Life of Christ.* Do.
5. *Divine Alphabet.* By Gangha Dhor.
6. *Refuge Ascertained.* From the Bengali of Pitambar Singh.
7. *Mental Reflections.* From the Bengali of Rev. J. Chamberlain.
8. *Penitent's Prayer.* Do.
9. *Search for Salvation.*
10. *Aspirations to Jesus.* By Bamadabe.
11. *Names and Titles of Christ,* with some smaller Poems.

VOL. II. *The Christian's Manual*

1. *First Catechism.* From the Bengali of Rev. J. Pearson.
2. *Second Catechism.* Do.
3. *Miracles of Christ.* Do.
4. *Parables of Christ.* Do.
5. *Mirror of the Soul.* (Anecdotes). Selected by the Rev. Dr. Sutton.
6. *Thomas and his Conscience.*
7. *Memoir of Lakshmi Bai.* By Rama Chandra.
8. *Memoir of Debiki.* By Rev. Dr. Sutton.
9. *Way of Salvation.* Adapted from Vivian's "Three Dialogues."
10. *Daily Devotion.* By a Bengali Native Preacher.
11. *Brotherly Love.*
12. *On Seeking the Salvation of Others.*
13. *On Unchastity.*
14. *On Drunkenness.*
15. *On Debt.*
16. *Death, Judgment and Futurity.*

VOL. III. *Guide for Inquirers.* Prose Series.

1. *An Address from Native Christians.*
2. *A Brief View of the Christian Religion.*
3. *The True Refuge.* From the Bengali of the Rev. W. H. Pearce.
4. *God is a Spirit.* From the Bengali of the Rev. J. Pearson, revised.
5. *Divine Law.*
6. *Which Shaster is from God?* From the Bengali of Rev. H. Townley, by Rev. C. Lacey.
7. *True and False Jagannath.* From an old Serampore Tract.
8. *Wonderful Advantages of a Pilgrimage to Jagannath.*
9. *Christ's Invitation.* (Nos. 8 and 9 have generally been printed together.)
10. *Objections to Hinduism.*
11. *On Brahmanhood.* From a Buddhist Tract, with slight additions.
12. *Brief History of Christ.*

13. *Strictures on Hinduism.* Revised and enlarged by the Rev. W. Bailey.  
 14. *Refutation of Idolatry.*  
 15. *What Fellowship hath Light with Darkness?*  
 16. *Memoir of Pitambar Singh.* From the Bengali of Ward.  
 17. *The Gate thrown open.* Rev. Dr. Sutton, translated by the Rev. C. Lacey.  
 18. *Instruction to Inquirers.*

#### Additional Tracts.

*The Destroyer of Delusion.* By the Rev. I. Stubbins.  
*Come to Jesus.* (Original). By Do.  
*On Caste.* 12mo. 24 pp. 1850. Do.  
*The Man that Killed his Neighbours.* 12mo. 28 pp. 1863. Translated by the Rev. I. Stubbins.

*Christian Poem.* 12mo. 18 pp. From the Sanskrit of Dr. J. Muir, by the Rev. W. Miller.

*Former Births.* Ry the Rev. J. Phillips.  
*Objections Refuted.* 18mo. 28 pp. By Ghunu Shyam Naik. 1864.  
*Sermon on the Mount.* (Oriya title, Heavenly Instruction). 12mo. 54 pp. Verse. By Kartick Samuel. 1862.

*Select Hymns.* Parts I—III.  
*Do.* Part IV. 12mo. 24 pp. By Makunda Das and others. 1865.

*What is Christianity?* 12mo. 44 pp. By Makunda Das. 1864.  
*Jagannath Tested.* 12mo. 32 pp. Verse. By Mukunda Das. 1865.  
*On Muhammedanism.* 12mo. 38 pp. Translated from the Bengali of Rev. J. Thomas, by the Rev. W. Miller. 1863.

*Help in Prayer.* (Oriya title, Mirror of Prayer). 12mo. 8 pp. By the Rev. J. Buckley and others. 1866.

*Miracles of Christ.* 12mo. 31 pp. Verse. Edited by the Rev. G. Taylor from the MS. of Sebo Sahu.

#### Periodicals.

A monthly Periodical, called *Gyanaruna*, The Dawn of Intelligence, was commenced in 1849, edited by the Rev. C. Lacey; but it was soon given up on account of the expense.

Another, *Arunodaya*, The Dawn of Day, was started in 1861 at the expense of the Christian Vernacular Education Society. It was maintained for three years.

#### Books.

- Baptismal Covenant.* 12mo. By Dr. Sutton. Calcutta. 1837.  
*Barth's Church History.* 12mo. 332 pp. Translated by the Rev. C. Lacey. 1844.  
*Baxter's Call.* (Abridged). 12mo. 76 pp. By Dr. Sutton. 1839. 2,000 copies.  
*Bible Catechism.* 12mo. 106 pp. By Dr. Sutton. 3 eds. 1840—69. 3,300.  
*Bunyan's Pilgrim's Progress.* Part I. 12mo. 337 pp. By Dr. Sutton. Calcutta. 1838. 4,000.

- Bunyan's Holy War.* 12mo. 362 pp. By the Rev. C. Lacey. 1851. 500.
- Companion to the Bible.* 8vo. 217 pp. By Dr. Sutton. 1846. 500.
- Contemplations on the Works of God.* 12mo. 82 pp. By Dr. Sutton. 1846. 250.
- Daybreak in Britain.* 12mo. 106 pp. Translated by Rev. I. Stubbins. 1858. 500.
- Doddridge's Rise and Progress.* Part I. 12mo. 100 pp. By Dr. Sutton. 1840. 2,000.
- Hymn Book.* 12mo. 250 pp. Compiled by Dr. Sutton. 1844. 1,000.
- Line upon Line.* Part I. 12mo. 106 pp. By the Rev. I. Stubbins. 1858. 500.
- Little Henry and his Bearer.* 12mo. 64 pp. By Dr. Sutton. 1838—41. 2,500.
- Lucy and Dhye.* 12mo. By Dr. Sutton. 1851.
- Peep of Day.* 12mo. 116 pp. By the Rev. I. Stubbins. 1847—59. 3 eds.
- Phulmani and Karuna.* 12mo. 206 pp. By Rev. I. Stubbins. 1857. 500.
- Watts' Divine and Moral Songs.* 12mo. 38 pp. By Dr. Sutton. 2 eds. 1862-68. 4,000. (Calcutta. 1837.)

### 3. THE CALCUTTA TRACT AND BOOK SOCIETY.

The Society's Catalogue contains the following list of Oriya Tracts; but in most cases they seem to be merely portions of editions obtained from Cuttack.

1. *Divine Knowledge Displayed.* (A Catechism.) 12mo. 68 pp. By Dr. Sutton. 1829.
2. *An Epitome of the Christian Religion.* 12mo. 36 pp. 1832.
3. *Comment on the Lord's Prayer.* 12mo. 24 pp. 1832.
4. *Second Catechism.* 36 pp.
5. *The True Refuge.* 24 pp.
6. *First Catechism.* 12 pp.
7. *Jewel Mine of Salvation.* 12mo. 24 pp. 1833.
8. *Essence of the Bible.* 20 pp.
9. *Mental Reflections and Penitent's Prayer.* 18 pp. From Chamberlain.
10. *Divine Origin of the Bible.* 24 pp.
11. *The Day of Judgment.* 12 pp.
12. *Memoir of Pitambar Singh.* 12 pp.
13. *God is a Spirit.* 12 pp.

*The Claims to Divine Origin of Christianity and Hinduism contrasted.* 20 pp.

*The Way of Salvation.* 20 pp.

*True and False Jagannath.* 12 pp.

*Death, Judgment, and futurity.* 12 pp.

*Selection of Hymns.* 26 pp.

## KHOND.

The Khonds, as already mentioned, are a wild tribe occupying some of the hill tracts to the west of Orissa. Their language, also called the Ku, belongs to the Dravidian family. In August 1850, the first book ever printed in the Khond language was issued from the Mission Press at Cuttack. The translator adopted the Oriya character, with one or two additional letters.\*

## KHASSIA.

The mountain territory inhabited by the Khassias lies in Eastern Bengal, to the south of Assam. Its area is about 3,500 square miles. The rainfall is perhaps the greatest in the world, amounting to about 600 inches a year. Jyntea, a district to the east, is inhabited by tribes speaking a corrupt Khassia dialect. The number of people speaking Khassia is estimated at 220,000.

The language of the Khassias is monosyllabic, and without inflections. In speaking it abounds in intonations, which form so striking a feature in the languages allied to the Chinese.† The Welsh Calvinistic Methodists, who first reduced it to writing, have adopted the Roman character.

The Welsh Mission was established at Cherrapunji, the chief station, in 1841. In 1862 there were 2 European Missionaries and 184 Native Christians.

Education has of late years made some progress under the Missionaries, aided by Government. In 1868 there were in the Khassia and Jyntea territories, 67 Schools, attended by 1,087 children.

### CHRISTIAN LITERATURE.‡

The Gospel of Matthew was printed in 1846 by the Calcutta Bible Society. The printing of the New Testament is now nearly completed.

#### *Publications of the Calcutta Tract Society.*

##### *Catechism.*

*Come to Jesus.* Translated by Mrs. Lewis. 1857.

##### *Consider your Ways.*

*On Regeneration.* This Tract and the preceding were adapted from Ryle by the Rev. W. Lewis.

##### *Hymns.*

#### *Publications of the Welsh C. M. Mission.*

*Pilgrim's Progress.* Part I. 12mo. 199 pp. Translated by Mrs. W. Lewis.

\* 52nd Report of the Religious Tract Society, p. 32.

† Bengal as a Field of Missions, p. 78.

‡ The Compiler is indebted for this list to the Rev. H. Roberts, Cherrapunji.

*Watts' Catechism of Scripture History.* (New Testament). 12mo. 126 pp. Translated by the Rev. R. Parry.

*The Religious Instructor.* Translated from Charles of Bala. 12mo. 96 pp.

## SANTALI.

The Santals are an aboriginal tribe, inhabiting the whole western frontier of Lower Bengal. Their country is the shape of a curved strip, about four hundred miles long by a hundred broad, giving an area of 40,000 square miles. In the western jungles they are the sole population; in the plains the race gradually slides into the low caste Hindus. They certainly number a million and a half, and probably approach two millions.

The Santal is more squarely built than the Hindu, with a forehead not so high, but rounder and broader; the lips are a little thicker than the Aryan's, but not thick enough to attract remark. The language of the Santals belongs to the order of speech which starting from monosyllabic roots, form their inflections by the aid of pronominal particles. It possesses no written character, but the Sanskrit alphabet represents all its sounds.

The Santal knows no God who will reward the good; but a host of demons are ever at hand to punish the wicked, to scatter diseases, to spread murrain among the cattle, to blight the crops, and only to be bribed by animal-suffering and a frequent outpouring of blood.\*

There are three Missions labouring among the Santals, the Church Mission and Baptist Mission among the Rajmahal Hills, and the American Baptists in Midnapore. There are about 800 converts connected with the Church Mission.

The following list of Santal publications has been supplied by the Rev. W T. Storrs of the Church Mission:—

*Santal Primer.* 12mo. 12 pp. Roman. By the Rev. J. Phillips. Calcutta. C. T. S. 1846.

*Introduction to Santali.* 12mo. By the Rev. J. Phillips. Calcutta School Book Society. 1852.

*Sequel to Santali Primer.* (Bengali character.) 12mo. 44 pp. Calcutta School Book Society. 1850.

*Santal Primer.* 12mo. 32 pp. (Bengali.) By Dr. Bachelor. Midnapore Mission Press. 1864.

*Essence of True Religion.* 12mo. 20 pp. Baptist Mission Press, Calcutta. 1852.

*Gospel of St. Matthew.* 12mo. 135 pp. (Bengali.) By Dr. Bachelor. Midnapore. 1866.

*First Catechism.* 12mo. 16 pp. By Rev. C. Johnson. Midnapore. 1867.

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\* Abridged from Hunter's "Annals of Rural Bengal."

*Conversation between a Teacher and Scholar.* 12mo. 104 pp. By Rev. C. Johnson. Midnapore. 1867.

*Gospel of St. Matthew.* 8vo. 81 pp. (Roman.) By Rev. E. Puxley. Calcutta Bible Society. 1868.

## HINDI.

### INTRODUCTION.

**Importance.**—Of all the languages of India, Hindi is spoken by the greatest number of individuals. It is the prevailing language in the whole basin of the Ganges, west of the Rajmahal Hills. The area may be roughly estimated at 400,000 square miles, and the population at 65 millions, of whom probably 50 millions speak Hindi. Muhammadans use Urdu, and that language is common in cities; but among the rural population, Hindi is every where current. Urdu has been made the language of the Courts, and Hindi has not received the attention it deserves.

Rajpootana and some other districts are peopled by races whose vernaculars have not yet been fully investigated. Some regard the languages as mere dialects of Hindi; others consider that two or three may claim to be considered as distinct languages.

**The People.**—The country, in general, is an immense plain, traversed by the Jumna and Ganges, with their numerous tributaries. The southern districts are hilly. The people, living chiefly upon wheat and having comparatively bracing winters, are taller and more robust than the nations along the coast. In some places, as Delhi and Lucknow, Muhammadans are numerous; but the great bulk of the people are Hindus. Rama has many worshippers. The ordinary salutation is Ram, Ram!

**Language.**—India was probably originally peopled by races speaking languages of the Turanian family. The Aryans introduced Sanskrit, which took such root in Northern India that the languages now current there are usually considered to belong to the Aryan family. The languages passed through different stages which are well described in the second volume of Muir's "Sanskrit Texts." Hindi is written in Devanagari letters, slightly altered in a few cases. Kaithi is an imitation of Devanagari, used by traders and the lower classes of Natives.

**State of Education.**—Over such a large area the progress of education is very various. According to Mr. Howell's Note on Education, during 1866-67 in the North West Provinces, among thirty millions of people occupying 81,378 square miles, there were 152,533 children in school—one in 198 of the population—taught at an expense of Rs. 1,231,295. In Oude among eight millions, occupying 20,243 square miles, there were 15,154 pupils—

one in 549 of the population—while the expenditure was Rs. 242,301. Vernacular education has received considerable attention in the North-West Provinces. In the Native States to the south of the Ganges, education is almost entirely neglected.

**General Literature.**—The best account of Hindi Literature is still M. Garcin de Tassy's "Histoire de la Litterature Hindou et Hindoustani," 2 vols., 8vo., printed in 1839, under the auspices of the Oriental Translation Committee. The first volume contains sketches of 750 authors and notices of 900 books, from the 12th century to the time of publication. The second volume gives analyses of some of the principal works. The Annual Addresses of M. de Tassy at the opening of the Hindustani Course in Paris contain a great deal of information about recent works in Hindi and Urdu. The late Major Fuller had a Catalogue of Oriental Books found in the Punjab in preparation. A complete work of the kind for North India is a great desideratum. The quarterly lists of new publications now issued by Government are useful. The native Press shows some activity.

**Progress of Christianity.**—In 1862 the Hindi, Urdu, and Punjabi Districts contained the following:—

European and American Missionaries.....	126
Native Ministers.....	9
Do. Catechists.....	123
Do. Communicants.....	1,573
Do. Christians.....	5,720
Pupils in Anglo-Vernacular Schools.....	6,426
Do. Vernacular Schools.....	6,870

#### 1. EARLY LABOURERS.

#### TRACTS PUBLISHED BY THE SERAMPORE MISSION.

The Serampore Missionaries commenced in 1803 a translation of the New Testament in what they supposed to be Hindi; but they afterwards found that it more resembled Urdu. It was printed in 1811. The Old Testament was completed in 1818.

The author of the first Tract in Hindi, so far as the compiler has been able to ascertain, was the Rev. J. Chamberlain of the Serampore Baptist Mission. He proceeded to Agra in 1811. His earliest efforts seem to have been translations into Hindi of some Bengali Tracts printed at Serampore. In 1820 he completed a translation of the New Testament into Hindi.

The Rev. W. Bowley, who wrote some of the best Tracts in Hindi, was associated with Abdul Masih at Agra in 1814. He subsequently removed to Chunar, where he laboured till his death. Mr. Bowley seems to have organized a Tract Association at Chunar, and printed large numbers of Tracts which he com-

posed. Scattered notices of his work are found in Missionary and Tract Reports; but no detailed account seems available. In 1818 Mr. Bowley altered Martyn's Urdu New Testament, so as to render it acceptable to Hindus.

The Rev. J. T. Thompson, of the Baptist Mission, who laboured at Delhi from 1817 till his death in 1850, prepared a number of Tracts in Hindi and Urdu, which he printed chiefly by means of local funds, with grants of paper from the Religious Tract Society. They are included in the list of Tracts published by the Serampore Missionaries, which was drawn up by Mr. Thompson. It appeared in "Periodical Accounts" for 1831, pp. 347—9.

- No. 1. *The Sure Refuge.* 8 pp. Poetry. By Ram Basu.
- No. 2. *The Gospel Messenger.* 24 pp. Poetry. Translated from the Bengali, by the Rev. J. Chamberlain.
- No. 3. *The Ten Commandments.* 8 pp., with extracts from the Epistles.
- No. 4. *The Great Remedy, or True Refuge.* 4 pp. Poetry.
- No. 5. *The Purport of the Gospel.* 4 pp. By the Rev. J. T. Thompson.
- No. 6. *The Chief Declarations of our Lord.* 12 pp.
- No. 7. *The Voice from Heaven.* 7 pp. Poetry. Founded on Matt. iii. 17, and xvii. 5, and Rev. xiv. 6-7
- No. 8. *Idolatry contrary to the Divine Command.* 16 pp.
- No. 9. *To the Goorgaon Pilgrims.* 4 pp. The pilgrimage is made on account of small-pox. By the Rev. J. T. Thompson.
- No. 10. *The Hindu Incarnations.* 20 pp. Translated from the Bengali.
- No. 11. *Unbelievers shall Perish.* 8 pp. Founded on John viii. 24.
- No. 12. *The Method of a Sinner's becoming Righteous.* 8 pp. By the Rev. J. T. Thompson.
- No. 13. *To Followers of Hindu Funerals.* 3 pp. By the Rev. J. T. Thompson.
- No. 14. *Signs of the Lost and the Saved.* 8 pp. Scripture Extracts.
- No. 15. *On Death.* 8 pp. Composed at the request of bereaved Hindus. By the Rev. J. T. Thompson.
- No. 16. *The Testimony of the Prophets in behalf of our Lord Jesus Christ.* 8 pp. By the Rev. J. T. Thompson.
- No. 17. *Ten Proofs in favour of the Gospel.* 4 pp. By the Rev. J. T. Thompson.
- No. 18. *The Death of Christ the chief point of the Gospel.* 8 pp. By the Rev. J. T. Thompson.
- No. 19. *Prophecies Relative to the Spread of the Gospel.* 16 pp. By the Rev. J. T. Thompson.
- No. 20. *The Essence of the Gospel.* 12 pp. Selections from the Epistles.
- No. 21. *Vivian's Dialogues.* 32 pp. A new translation.
- No. 22. *Thompson's Catechism.* 25 pp.

No. 23. *Book of Prayers and Thanksgivings.* 52 pp. Selections from the Psalms and other parts of Scripture.

*Who is the Lord Jesus Christ?* By the Rev. J. T. Thompson.

*The Way of Salvation.* By the Rev. J. T. Thompson.

## 2. PUBLICATIONS OF THE CALCUTTA TRACT SOCIETY.

Previous to the establishment of the Agra Tract Society, the Calcutta Tract Society issued large numbers of publications in Urdu and Hindi. The following is a list of the Hindi Tracts, in the order in which they were issued. The total number of copies printed seems to have been 772,750.

*Jesus Christ the only Refuge from the Wrath to Come.* 12mo. 50 pp. By the Rev. M. T. Adam. 1 ed. 500 copies. 1827.

*On the Ten Commandments.* Sheet Tract. With a few remarks by the Rev. W Bowley. 1829.

*Explanation of the Christian Religion.* 12mo. 36 pp. By the Rev. M. T. Adam. 1829.

*The Life of Christ.* 12mo. 72 pp. Probably a translation of the English Tract by the Rev. J. Hill. 1830.

*Instructive Lessons.* 12mo. 27 pp.

*Brief History of the Bible.* 12mo. 38 pp. By the Rev. W Bowley. 1831.

*The Substance of the Bible.* 12mo. 20 pp. verse. By the Rev. W Bowley. 2 editions in Devanagari and Kaithi. 1831.

*Introductory Catechism.* 12mo. 8 pp. 1832.

*Short Questions on the True Religion.* 12mo. 16 pp. The Assembly's Catechism abridged. 1832.

*The Evil of Sin.* 12mo. 8 pp. By the Rev. W Bowley. 1833.

*Memoir of Taj Khan.* 12mo. 8 pp. By the Rev. W Bowley. 1833.

*Epitome of Christianity.* 12mo. 36 pp. By the Rev. W. Bowley. 1834.

*Brief Sketch of Hinduism.* 12mo. 12 pp. By the Rev. W Bowley. 1834.

*The Sermon on the Mount.* 12mo. 12 pp. 1835.

*A Religious Address.* 12mo. 8 pp. By the Rev. W Bowley. 1836.

*A Parable and its Explanation.* 12mo. 12 pp. By the Rev. W Bowley. "To shew the deplorable state of the world by sin, and the free salvation through Jesus Christ." 1836.

*Dives and Lazarus.* 12mo. 12 pp. By the Rev. C. Knorpp. 1837

*Catechism on the Principles of Religion.* 12mo. 16 pp. 1837.

*The True Refuge.* 12mo. 29 pp. Translated from the Bengali tract by Rev. W H. Pearce. 1838.

*Wilson's Exposure of Hinduism.* 12mo. 44 pp.

*The True Remedy for Sin.* 12mo. 15 pp. By the Rev. W Start. 1843.

*Sin and Salvation.* 12mo. 7 pp. 1843.

*Scripture Extracts.* 12mo. 35 pp. 1844.

*An Address to Pilgrims.* 12mo. 13 pp. By the Rev. W Start. 1844.

*The Remedy for Removing the Guilt and Power of Sin.* 1844.

*Thirty-four Questions on the Hindu Religion.* 12mo. 14 pp. By the Rev. T. Schorisch. 1844.

*The Holy Incarnation.* 12mo. 24 pp. Translated from the Bengali Tract by the Rev. G. Gogerly. 1844.

*Exposition of St. Paul's Sermon at Athens.* 12mo. 19 pp. By the Rev. J. T. Thompson.

*Types and Predictions of Christ from the Old Testament.* 12mo. 39 pp. Translated by the Rev. J. Parsons from an Urdu Tract by the Rev. A. Leslie, "The Messiah in the Old Testament."

After the destruction of the stock of the Agra Tract Society during the Mutiny, the following Hindi publications, besides some reprints, were printed for the North West Provinces at the expense of the Calcutta Tract Society :—

*Description of Hinduism.* 12mo. 11 pp. 4,500.

*Three Great Things.* 12mo. 12 pp. 4,500.

*A Religious Address.* 12mo. 8 pp. 4,500.

*A Plea for the True Religion.* 12mo. 32 pp. Probably adapted from "The True Refuge." 4,500.

*The Substance of the Bible.* 12mo. 27 pp. 4,500.

*The Religion of Christians.* 12mo. 12 pp. 4,500.

*Dharm Tula.* 12mo. 77 pp. 4,500.

*The Missionary and his Commission.* 12mo. 6 pp. 4,500.

*Account of the Pitcairn Islanders.* 41 pp. 4,500.

*Hindu Objections Refuted.* 12mo. 84 pp. 4,500.

*Ten Commandments.* Sheet. 4,500.

*Sat Mat Nirupan.* (Inquiry into the True Religion.) 8vo. 480 pp. 1,000.

*Sri Yisu Khrist Charitra Darpan.* (Life of the Lord Jesus Christ.) 8vo. 318 pp. By the Rev. T. V French. 1859. 1,000.

Large editions of *Matapriaksha*, Parts I. and II., by Dr. J. Muir, Budden's Letters, and Barth's Scripture History, were also printed in England at the expense of the Religious Tract Society, and the London Missionary Society.

### 3. THE BENARES TRACT SOCIETY.

The Benares Tract Society was instituted in 1827; but owing to the removal by sickness or death of some of its most active members, in 1829 it ceased to exist. In November, 1834, it was re-established for the Districts of Benares and Chunar as a branch of the Calcutta Tract Society. The first Report, published in 1836, states that during the 18 months the Society had been in operation, 25,000 Vernacular and 1,000 English tracts had been circulated. The income from subscriptions amounted to Rs. 430, of which the sum of Rs. 350 had been remitted to Calcutta. In 1840 the Benares Society was merged into the Calcutta Tract Society. The following year the Benares Association remitted Rs. 1,280 to Calcutta.

In 1844 the Benares Tract Society was re-established as a separate organization. It was sometimes styled "The Central North India Tract Society." On the establishment of the Agra Tract Society in 1848, the Committee of the latter proposed amalgamation. This was declined at the time; but the finances of the Benares Society being latterly not in a promising condition, in December, 1853, the Secretary, the Rev. C. B. Leupolt, proposed a union with the Agra Society, a measure which was carried out the following year.

A list of the Hindi Tracts is given below. They are chiefly reprints. Most of them were revised by the Rev. W. Smith, Benares.

1. *Epitome of Christianity.* 12mo. 40 pp. By the Rev. W Bowley. 1847.
2. *Substance of the Bible.* 12mo. 20 pp. By the Rev. W Bowley. 1847.
3. *Brief Sketch of Hinduism.* 12mo. 12 pp. By the Rev. W Bowley. 1848. 2,500.
4. *A Plea for the True Religion.* 12mo. 32 pp. Probably a translation of "The True Refuge."
5. *The Evil of Sin.* 12mo. 12 pp. By the Rev. W Bowley. 1848. 2,500.
6. *The Truth of God and his Word according to Veds and Shasters.* 12mo. 36 pp. From *Sat Mat Nirupan*, the Benares Prize Essay. 1848. 2,500.
7. *On the Yugs and Eternity of the Veds.* 12mo. 12 pp. From *Sat Mat Nirupan*. 1848.
8. *The Ten Commandments.* 12mo. 4 pp. 1848.
9. *A Religious Address.* 12mo. 8 pp. By the Rev. W Bowley. 1848.
10. *The Religion of Christians.* 12mo. 8 pp. By the Rev. W. Smith. 1848.
11. *Three Great Things.* 12mo. 8 pp. By the Rev. W Smith. 1848.
12. *Important Instruction.* 12mo. 4 pp. 1848.
13. *Deliverance from Sin.* 12mo. 12 pp. 1848.
14. *A Brief Account of the Holy Scriptures.* 12mo. 16 pp.
15. *The Gospel Messenger.* Verse. 12mo. 8 pp.
16. *A Short Sermon.* 12mo. 8 pp.
17. *On the Forgiveness of Sin.* 12mo. 16 pp.
18. *Who is the Lord Jesus Christ?* 12mo. 16 pp.
19. *The Fruits of Christ's Death.* 12mo. 12 pp.
20. *Introductory Catechism.* Verse. 12mo. 12 pp.
21. *Catechism on the Principles of Religion.* 12mo. 24 pp.
22. *Memoir of Taj Khan.* 12mo. 12 pp. By the Rev. W Bowley.
23. *Advice to Hindu Pilgrims.* 12mo. 12 pp.
24. *A Dialogue between a Missionary and a Pilgrim.* 12mo. 12 pp.
25. *The Sandwich Islands.* 12mo. 12 pp.
26. *The Lord's Prayer.* 12mo. 24 pp.

27. *Sermon on the Mount.* 12mo. 12 pp.  
 28. *A Parable and its Exposition.* 12mo. 12 pp. By the Rev. W Bowley.  
 29. *Scripture Extracts* 12mo. 44 pp. 1849. 5,000.  
 30. *On Caste.* 12mo. 24 pp. From *Sat Mat Nirupan.* 1849. 5,000.

#### 4. THE AGRA CHRISTIAN TRACT AND BOOK SOCIETY, AND THE NORTH INDIA TRACT AND BOOK SOCIETY.

The Agra Tract Society was established on the 30th July, 1848. Mr. William Muir, now Lieutenant-Governor of the North-West Provinces, conducted the preliminary correspondence, and afterwards became the President. The late Dr. Pfander was the first Secretary. During the Mutiny in 1857, the whole of the Society's stock was destroyed. The transfer of the seat of Government of the North-West Provinces from Agra to Allahabad, rendered the latter more central, and the Society's head-quarters were removed thither early in 1858. A new title was also assumed, viz., The North India Tract and Book Society.

Copies of only the Sixth and Eighth Reports of the Agra Tract Society can now be found. The income, expenditure, and printing are given below :—

	INCOME.				EXPENDITURE.					PRINTING.		
	Subs.	Sales.	Miscel.	Total.	Print- ing.	Depos-	Remit- tances.	Miscel.	Total.	Urdu.	Hindi.	Miscel.
Agra.												
1854	Rs. 4,204	1,958	120	Rs. 6,283	5,741	820	2,294	...	Rs. 8,856	18,800	9,700	800
1856	6,466	906	231	7,603	2,709	692	957	...	4,358	5,500	20,000	...
N. Ind.												
1858	1,734	2,818	46	4,597	37	498	646	466	1,649	...	...	...
1859	910	1,853	6,329	9,090	3,359	481	4,183	946	8,969	15,000	16,500	600
1860	2,508	1,312	5,675	9,583	6,755	417	2,714	541	10,427	12,000	10,000	500
1861	1,850	2,605	526	4,981	3,912	691	1,727	...	6,330	2,000	1,000	...
1862	2,637	2,174	1,468	6,279	465	1,110	2,000	...	3,675	23,000	23,000	...
1863	1,862	2,196	304	4,362	3,224	929	1,360	...	5,513	7,000	17,000	...
1864	2,254	2,796	645	5,695	2,594	1,147	1,504	400	5,645	25,000	23,000	5,500
1865	1,962	3,600	1,076	6,638	2,941	1,537	2,301	—	6,779	23,500	17,100	...
1866	2,074	3,276	127	5,477	3,317	1,581	2,785	90	7,753	15,000	50,750	...
1867	1,383	3,455	34	4,872	1,556	1,896	1,179	...	4,630	10,000	15,000	...
1868	2,019	2,863	1,035	5,917	1,964	1,523	3,000	...	6,487	4,000	5,000	2,000
Total.	21,281	28,948	17,265	67,491	30,124	11,790	23,399	2,443	67,757	138,500	178,350	8,600
Ave- rage.	1,935	2,632	1,570	6,135	2,738	1,072	2,127	222	6,160	12,591	16,214	782

#### Tracts.

*Dharm Tula.* The Balance of Religion. 16mo. 44 pp. By the Rev. J. F. Ullmann. An investigation of Hinduism.

*Guru and Chela.*

*The Sermon on the Mount.* 16mo. 27 pp. 1850.

*Prayers for every Day in the Week.* 16mo. 42 pp. Based on a tract of the R. T. S. 1851.

*Watts' First Catechism.* 18mo. 19 pp. 1851.

*Shresht Margi.* The Best Traveller. 16mo. 60 pp. From the English. 1852.

*A Catechism on the Principles of Religion.* 16mo. 27 pp. 1852.

*The Christian Mother.* 12mo. 27 pp. By the Rev. W H. Perkins. 1852.

*A Religious Address.* 12mo. 9 pp. By the Rev. W Bowley. 1852.

*Chowpai.* Verse. Sheet. By the Rev. J. H. Budden. 1854.

*Dukhjanitam Sukhodhyam.* 60 pp. By the Rev. T. V French. A tract on the cholera. 1,500. 1854.

### Sermons.

Translations into Hindi were made of 24 of the Urdu Sermons by the Rev. T. Hoërulé. See Urdu list.

### Books.

*Barth's Bible Stories.* 16mo. 240 pp. 2 eds.

*The Course of Divine Revelation.* 16mo. 75 pp. Translated from the work by Dr. John Muir. 1850. 5,000.

*The Glory of Christ.* 16mo. 107 pp. A Life of Christ by Dr. J. Muir. 1853. 3,000.

*Select Scripture Passages.* 12mo. 149 pp. Translated from the Urdu. 1854. 2,000.

*Veda Tatwa.* 8vo. 81 pp. Professor Wilson's Introduction to the Rig-Veda Sanhita, containing a general view of the age, character, and contents of the Vedas. 1854. 1,200.

*Mukti Mala.* (The Necklace of Salvation.) 8vo. 48 pp. By the Rev. J. H. Budden. "A Summary of Christian Doctrine, chiefly in the words of Scripture, and arranged under twelve heads : 1. Repentance. 2. Prayer. 3. Regeneration. 4. Atonement, &c.

*Mat Pariksha.* Part I. 166 pp. A Hindi translation, by the Rev. J. H. Budden, of the Sanskrit work by Dr. J. Muir. 1856. 1,500.

Do. Part II. 211 pp. 1856. 2,000.

*Dharmadharma Pariksha Patr.* Letters on the Christian Religion, originally addressed to the Pundits of Kumaon. By the Rev. J. H. Budden.

*Shri Yisu Christ Charitr Darpan.* By the Rev. T. V. French. The Character, Offices, and Titles of Jesus Christ. 2,000.

### New Series.

1. *History of Joseph.* Pictorial. 16mo. 22 pp. From the English. 1852. 2,000.

2. *Sermon on the Mount.* Verse. Ornamental cover. 12mo. 28 pp. 1853. 1,500.

3. *Proverbs of Solomon.* Do. 12mo. 128 pp. Verse. By Pandit Sheo Buksh Sookal. 1854. 1,000.

4. *History of Moses.* Pictorial. 16mo. 36 pp. From the English. 1855. 2,000.

## 5. PUBLICATIONS OF THE NORTH INDIA TRACT SOCIETY.

Total number printed, 178,350 Tracts.

*Bible, Substance of the.* 12mo. 27 pp. Reprint. 1862-6. 2 eds. 8,000. 1 anna.

*Blind Girl, Story of a.* 12mo. 39 pp. Translated by the Rev. J. Parsons. 1863-6. 2 eds. 8,000. 1 anna.

*Catechism.* 12mo. 39 pp. Reprint. 1859-65. 3 eds. 11,000. 9 pie.

*Christian Mother, The.* 12mo. 32 pp. Reprint. 1860-64. 2 eds. 6,000. 6 pie.

*Christianity, Epitome of.* 12mo. 61 pp. Reprint. 1862-6. 2 eds. 8,000. 1 anna.

*Czar and Peasant, The.* 12mo. 28 pp. Translated by the Rev. J. Parsons. 1863-6. 2 eds. 8,000. 1 anna.

*Dharm Pustak ka Sarb Sangrah.* 48 pp. 1859. 500.

*Dharm Tula.* 12mo. 77 pp. Reprint. 1862-6. 2 eds. 8,000. 2 annas.

*Hinduism, Brief Sketch of.* 12mo. 11 pp. Reprint. 1867. 5,000. 6 pie.

*Hinduism, Wilson's Exposure of.* 12mo. 72 pp. Reprint. 1862-6. 2 eds. 8,000. 1 anna.

*Hinduism, Thirty-four Questions on.* 12mo. 15 pp. Reprint. 1866. 5,000. 3 pie.

*Objections Refuted, Hindu.* 12mo. 84 pp. Reprint. 1859-64. 8,000. 1 anna.

*Parable and its Exposition, A.* 12mo. 18 pp. Reprint. 1863. 3,000. 3 pie.

*Pitcairn Islanders.* 8vo. 29 pp. Reprint. 1864. 3,000. 1 anna.

*Prayer, The Lord's, with Exposition.* Sheet. 1865. 500.

*Prayers for Enquirers.* 12mo. 12 pp. By the Rev. W. Smith. 1862-4. 2 eds. 6,000. 1 anna.

*Prayers for a Week.* 12mo. 44 pp. Reprint. 1860. 2,000.

*Ram Fariksha.* 12mo. 24 pp. Christ and Rama compared. Reprint. 1865-8. 2 eds. 8,000. 3 pie.

*Sermon on the Mount.* 12mo. 46 pp. Reprint. 1860-6. 2 eds. 8,000. 1 anna.

*Shreshtha Margi, The Best Traveller.* 12mo. 36 pp. Reprint. 1859-64. 2 eds. 8,000. 1 anna.

*Sin, The Evil of.* 12mo. 19 pp. Reprint. 1862-6. 2 eds. 8,000. 6 pie.

*Ten Commandments, The.* Sheet. 1864. 5,000. 3 pie.

*Three Great Things.* 12mo. 12 pp. Reprint. 1862-6. 2 eds. 8,000. 3 pie.

*Types and Predictions of Christ.* 12mo. 59 pp. Reprint. 1867. 5,000. 1 anna.

### Books.

*Almanac for 1866.* 600. 2 annas.

*Barth's Bible Stories.* 8vo. 301 pp. 1859—67. 2 eds. 7,500. 6 annas.

*Dharmadharma Pariksha Patr.* 8vo. 232 pp. Reprint. 1859. 1,500. 3 annas.

*Mat Pariksha.* Part I. 232 pp. Reprint. 1859. 2,000. 4 annas.

*Do.* Part II. 262 pp. Reprint. 1861. 1,000. 4 annas.

- Matthew, Poetical Version of St.* 1862. 1,000.  
*Mukti Mala.* 60 pp. Reprint. 1860. 2,000. 2 annas.  
*Phulmani and Karuna.* 12mo. 266 pp. Reprinted in England. 1865. 3,000. Paper 4 annas, Cloth 6 annas.  
*Sat Marg Suchan.* Instruction in the True Way. 12mo. 99 pp. Translated by the Rev. Daud Sing from an Urdu work by the Rev. T. V. French. 1860. 2,000.  
*Sat Mat ka Marg.* 12mo. 75 pp. Translated from Din ki Tariq, by Sir W. Muir. 1859—63. 2 eds. 4,000. 6 pie.  
*Sat Mat Nirupan.* 480 pp. Reprint. 1865. 5,000. 8 annas.

#### 6. BOMBAY TRACT AND BOOK SOCIETY.

- Vivian's Dialogues.* 1837 2,000.  
*Hindu (Supposed) Incarnations.* 1837 2,000.  
*Voice from Heaven and Hindu (Supposed) Incarnations.* 12mo. 16 pp. 1842. 2,000.

#### 7. AMERICAN LODIANA MISSION.\*

Estimated number of Tracts and Books printed, 297,000.

##### Tracts.

- Bible, Substance of the.* 12mo. 23 pp. 1861—6. 3 eds. 21,000.  
*Catechism, The Shorter.* 12mo. 26 pp. 6,000.  
*Christ, The Offices of.* 12mo. 1862—4. 11,000.  
*Dharm Tula.* 12mo. 114 pp. Reprint. 1864. 8,000.  
*Dharm Sar.* The Essence of Religion. 12mo. 44 pp. By the Rev. J. Newton. 1865. 6,000.  
*First Sin, The.* 12mo. 16 pp. Translated by the Rev. J. Newton, from an Urdu Tract. 1867. 5,000.  
*Five Elements, The.* Sheet. Hindi, Urdu, and Panjabi. 1864. 10,000.  
*Flood, Story of the.* 1869. 5,000.  
*Golden Image, The.* 12mo. 20 pp. By the Rev. J. Newton. 1867 6,000.  
*King's Son, The Love of the.* Verse. 8 pp. Rev. J. Newton and Pundit. 1865. 6,000.  
*The Missionary and the Pilgrim.* 12mo. 12 pp. Reprint. 5,000.  
*Negro Woman, The.* 12mo. From the Urdu. 1869. 4,000.  
*Objections Refuted, Hindu.* 12mo. 142 pp. Reprint. 1864—5. 2 eds. 13,000.  
*Parable and its Exposition, A.* 12mo. 12 pp. Reprint. 2 eds. 10,000.  
*Plea for the True Religion, A.* 12mo. 44 pp. 1861—6. 3 eds. 17,000.  
*Poor Joseph.* 12mo. 1869. 4,000.  
*Prayer of an Enquirer.* 12mo. 4 pp. By the Rev. W Ferguson. 1864. 8,000.  
*Railway Ticket, The.* 12mo. 9 pp. Verse. Rev. J. Newton and Pundit. 1865—7. 2 eds. 12,000.

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\* The establishment of the Press is noticed under Urdu Publications.

- Ram Pariksha.* 12mo. 20 pp. Reprint. 1868. 6,000.  
*Reflections on "Come unto me all ye that Labour, &c."* 12mo. By Rev. Golak Nath. 1863. 4,000.  
*Religious Counsel.* 12mo. 6 pp. 8,000.  
*Sandwich Islands.* 12mo. 8 pp. 3,000.  
*Sat Gyan Mul.* (The Five Elements.) Sheet. Verse. 1865. 8,000.  
*Sin, The Evil of.* 12mo. 10 pp. Reprint. 1863—6. 2 eds. 9,000.  
*Soul, The Value of the.* 12mo. 20 pp. Translated by the Rev. J. Newton from an Urdu Tract. 1864. 8,000.  
*Ten Commandments, On the.* 12mo. 6 pp. 10,000.  
*Voice from Heaven, A.* 12mo. 6 pp. 8,000.  
*Way to be Saved, The.* 12mo. 6 pp. 8,000.
- Books.*
- Barth's Bible Stories.* 8vo. 223 pp. 1860—7. 2 cds. 10,000.  
*Dharmadham Pariksha Patr.* 8vo. 420 pp. Reprint. 1868. 4,000.  
*Mat Pariksha.* 8vo. 368 pp. Reprint. 1868. 4,000.  
*Muktimala.* 12mo. 98 pp. Reprint. 1864. 8,000.  
*Pilgrim's Progress, The.* Abridged. 12mo. 113 pp. 1862—7. 2 eds. 10,000.  
*Select Passages of Scripture.* From the German by the Rev. A. Rudolph. 1869.  
*Sat Mat ka Marg.* 12mo. 123 pp. Reprint. 1864. 8,000.  
*Sat Mat Nirupan.* 8vo. 499 pp. Reprint. 1863. 4,000.  
*Tracts.* Vol. I. 12mo. 148 pp. 1856. 7,000.  
*Do.* Vol. II. 12mo. 144 pp. 1856. 7,000.  
*Do.* Vol. III. 12mo. 162 pp. 1859—62. 2 eds. 10,000.

#### 8. AMERICAN PRESBYTERIAN MISSION, ALLAHABAD.

This Press was established in 1839. Besides printing for the Mission, a great deal of work was executed for the Benares Tract Society, private individuals, &c.

The Press was destroyed during the Mutiny. Afterwards, when re-established, it was handed over to some Native Christians, who now work it on their own account, though it is still called the "Allahabad Mission Press." The following is a list of the Tracts and Books printed at this Press, exclusive of those published by Societies or for individuals, noticed under different heads.

Estimated number of Hindi Publications, 350,700.

#### *Tracts.*

- The Word of God concerning Idolatry.* 12mo. 12 pp. By the Rev. J. H. Morrison. 1839. 6 eds. 45,000.  
*Wilson's Exposure of Hinduism.* 12mo. 48 pp. 1840. 7 eds. 45,000.  
*Nicodemus, or the Inquirer.* 12mo. 12 pp. By the Rev. J. Wilson. 1840. 4 eds. 35,000.

- The World to Come.* 12mo. By the Rev. J. Wilson. 1840. 4 eds. 20,000.
- The Ten Commandments.* With Scripture Proofs. 12mo. 48 pp. By the Rev. J. C. Freeman. 1842. 2 eds. 10,000.
- Epitome of Christianity.* 12mo. 44 pp. Reprint. 1842. 4 eds. 20,000.
- Substance of the Bible.* 12mo. 20 pp. Reprint. 1842. 4 eds. 20,000.
- Introductory Catechism.* 12mo. 8 pp. By the Rev. J. Wilson. 1842. 3 eds. 5,000.
- Plan of Salvation.* 12mo. 18 pp. By the Rev. T. Schorisch. 1843. 10,000.
- The True Incarnation.* 12mo. 16 pp. By the Rev. T. Schorisch. 1843. 3 eds. 15,000.
- The Sin of Idolatry.* 12mo. 16 pp. By the Rev. T. Schorisch. 1844. 2 eds. 10,000.
- Remedy for the Guilt and Power of Sin.* 12mo. 12 pp. 1844-53. 2 eds. 10,000.
- Who is Righteous?* 12mo. 32 pp., By the Rev. T. Schorisch. 1844. 2 eds. 10,000.
- Brief Sketch of Hinduism.* 12mo. 12 pp. Reprint. 1845. 2 eds. 15,000.
- A Religious Address.* 12mo. 12 pp. Reprint. 1845. 10,000.
- A Plea for the True Religion.* 12mo. 32 pp. 1847. 5,000.
- First Catechism of the American Presbyterian Church.* 32mo. 48 pp. 1849. 2,000.
- True Sacrifice.* 12mo. 24 pp. Rev. T. Schorisch. 1851. 5,000.
- The Offices of Christ.* 12mo. 36 pp. By the Rev. Mr. Monnis. 1851. 2,000.
- Sermon on the Mount.* Verse. 12mo. 16 pp. By Simeon, Catechist. 1851. 2 eds. 6,000.
- Brief Bible History.* 12mo. 44 pp. Reprint. 1851. 5,000.
- The Lord Reigneth.* Sanskrit Verse and Hindi. 12mo. 21 pp. By Dr. J. Muir. 1853. 1,500.
- Prayer and Praise addressed to Christ.* Verse. 12mo. 24 pp. By Simeon, Catechist. 1853. 5,000.
- A Short Sermon.* 12mo. 12 pp. Reprint. 1853. 5,000.
- Jesus, the Child's Best Teacher.* 16 pp. Translated by Hulasse. 1855. 5,000.
- Hindu Objections Refuted.* 12mo. 84 pp. Reprint. 1855. 5000.
- Dharm Tula.* 12mo. 68 pp. Reprint. 1855. 5,000.
- Principles of the Christian Religion.* 12mo. 37 pp. By the Rev. J. Wilson. 1856. 3,000.

### Books.

- Sat Mat Nirupan.* An Inquiry concerning the True Religion. 12mo. 288 pp. By the Rev. W. Smith. Translation of the Benares Prize Essay. 1842. 3 eds. 8,200.
- Thirza Goltzsch.* 12mo. 70 pp. By the Rev. T. Schorisch. Account of a girl, translated from the German. 1845. 2 eds. 3,000.

*Scripture Proper Names, with Hebrew and Greek.* 106 pp. By Rev. J. A. Schurman. 1849.

*The Indian Pilgrim.* 8vo. 243 pp. Translated, with modifications, by the Rev. J. H. Budden. 1854. 2,000.

*Peep of Day.* 12mo. 148 pp. Translated by G. Douglas, Catechist. 1854. 2,000.

*Jagat Ki Uttpat.* 12mo. 136 pp. By Rev. J. Owen. About the Creation and Fall. 1865. 1,000.

*The Women of the Bible.* 16mo. 292 pp. Translated by Mrs. Walsh. 1866. 6 annas.

#### 9. MIRZAPORE LONDON MISSION PRESS.

*Wilson's Exposure of Hinduism.* By the Rev. R. C. Mather. 1840.

*Tract for the Thugs.* 12mo. 32 pp. By Captain Paton. Kaithi. 1847. 500.

*Religious Story Book.* 1849. 1,000.

*Bible Stories.* Part I. 16mo. 92 pp. By the Rev. M. W. Wollaston. 1851. 300. 2nd ed. 1859. 1,000. 4 annas.

*Hymn Book for Children.* 16mo. 42 pp. 1860. 1,000. 1 anna.

*Phulon Ka Har.* Nos. I—VIII. Descriptions of animals, with illustrations, &c. Published at various times, between 1848 and 1865.

#### 10. GERMAN MISSION PRESS, MOZUFFERPORE, TIRHOOT.

This Press was established in 1846, and since that time up to 1st January 1869, 801,531 copies of 35 publications in Hindi and Urdu were printed. All were circulated, except 36,770 copies, which remained in hand. Seven of these publications are in Urdu, and 28 in Hindi. Two are in the Tirhutia character, which resembles the Bengali. All the publications are lithographed. This enables them to be more easily read by villagers. Most of the Tracts were written by the Rev. A. Sternberg,\* who, even on his death-bed, expressed the greatest interest in the Press.

1. *Catechism.* 8vo. 8 pp.
2. *The Lamp of Knowledge.* 8vo. 12 pp.
3. *The True Guru.* 8vo. 12 pp.
4. *Real Devotion.* 8vo. 8 pp.
5. *The Touchstone of Caste.* 8vo. 8 pp.
6. *Glad Tidings.* 12mo. 12 pp.
7. *Key to the Gospels.* 8vo. 8 pp.
8. *The True Ganges.* 8vo. 8 pp.
9. *Substance of the Gospel.* Verse. 8vo. 12 pp. By Jhamman Dass.
10. *A Call to Salvation.* 8vo. 8 pp. 16 hymns in Hindustani metre, collected by the Rev. A. Sternberg.
11. *Comparison between Hinduism, Muhammadanism, and Christianity.* 8vo. 12 pp. By the Rev. A. Sternberg and a Native Christian.
12. *Questions and Answers, with Quotations from the Bible.* 8vo. 20 pp.

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\* All the Tracts are by the Rev. A. Sternberg, except where otherwise mentioned.

13. *The Glory of God.* 8vo. 8 pp.
14. *Alphabet and Duties of Children, &c.* 12mo. 12 pp.
15. *Where is God?* 8vo. 4 pp.
16. *History of the Creation, Fall, &c.* 8vo. 49 pp.
17. *The Future Glory.* 8vo. 8 pp.
18. *The Fruit of the True Religion.* 8vo. 16 pp. By the Rev. F. Kalberer.
19. *The Great Conqueror over Satan, the World, Sin, &c.* 8vo. 48 pp. By the Rev. F. Kalberer.
20. *Who is Righteous in the sight of God?* 8vo. 40 pp. By the Rev. T. Schorisch.
21. *The Mirror of the Heart.* 8vo. 12 pp. Translated from the German, by the Rev. A. Sternberg.
22. *Little Henry and his Bearer.* 8vo. 49 pp. Translator not known.
23. *On Redemption from Sin.* Verse. 8vo. 8 pp. Author not known.
24. *The Ten Commandments and Way of Salvation.* Verse. 4to. 2 pp. By Jhamman Dass.
25. *A Letter from Missionaries.* 4to. 2 pp.  
*Catechism, Hindi, in Tirhutia character.* Same as No. 1.  
*The Ten Commandments, &c.* Same as No. 24 in Tirhutia character.

#### 11. AMERICAN METHODIST EPISCOPAL MISSION.

This Mission was commenced by Dr. Butler in Rohilkhand and Oude in 1858. A Press was established in 1862 at Bareilly, but in 1866, it was removed to Lucknow. The list of works published is already of some length. Colportage has been warmly taken up by the Mission, and the results of the efforts are fully reported.

*Catechism.* 16mo. 44 pp. By Rev. J. M. Thoburn. 1863. 500. 1 anna.

*Christian Hymn Book.* 16mo. 60 pp. Edited by Rev. J. W. Waugh. 1863. 1,000. 2 annas.

“*Salvation by Faith.*” Padwi Biswas Dipak. 12mo. 26 pp. Translation, by Rev. S. Knowles, of a Sermon by the Rev. J. Wesley. 1864. 500. 1½ annas.

*Sermon on the New Birth.* 12mo. 24 pp. Translated from Wesley, by Rev. S. Knowles. 1864. 500. 1½ annas.

*Dharm Charcha.* 8vo. 25 pp. By Rev. J. M. Thoburn. Tract for the hillmen of Gurhwal and Kumaon. 1866. 1,000. 2 annas.

*Hitt Prakash.* 16mo. 40 pp. By Tara Chand, Shastri. Shews the religious books of the Hindus to be of human invention. 1868. 1,000. 1 anna.

*Salvation by Faith in Christ.* 16mo. 40 pp. A Tract by Munshi John Barker in the Kumaoni Dialect. 1869. 1,000.

#### 12. UNITED PRESBYTERIAN MISSION, RAJPOOTANA.

This Scottish Mission was commenced in 1860. A lithographic Press was established at Bewar in 1864. The publications are

chiefly in Marwari. The following, in Hindi, are mentioned in the Report of the Bombay Tract Society for 1865 :—

*Tables of Weights and Measures.* 16mo. 40 pp. Poetry at the foot of each page by the Rev. W Shoolbred, chiefly from the Proverbs of Solomon. 1,000.

*Almanack.* 8vo. 16 pp. By Rev. J. Robson. Account of Creation, Fall, &c., as well as scientific facts.

*First Catechism.* 12mo. 16 pp.

*Hymn Book* with tunes on the Solo Fa system. 12mo. 56 pp. Partly original, partly collected by the Rev. J. Robson.

*Placard.* Text of Scripture in Persian, Urdu, Hindi, and Marwari.

*Prayer and Promise Book* for every Day in the year. 12mo. 150 pp. Compiled by Dr. C. S. Valentine.

### 13. THE SECUNDRA ORPHANAGE PRESS.

*Selections from the Prayer Book.* 4 annas.

*Short Catechism for Inquirers.* By Rev. T. Hoërulé. 3 pie.

*Hindi Bhajans.*

*Coloured Sheets.* 1. The Two Ways. 2. The Two Houses. 3. The Two Kingdoms. Rs. 2 per 100.

A Hindi Periodical, *Lokmitr*, was published for a time at the Secundra Press.

### 14. MISCELLANEOUS.

*Proverbs of Solomon*, Sermon on the Mount, and 13th Chapter of St. Matthew in Hindi Verse. By Sheo Buksh Shukul.

*Brief History of the Jews.* Translated by Mirza John.

*Little Henry and his Bearer.* Translated by Babu Shiv Prasad.

*Tales for Women.* (Bama Munrunjun). By Babu Shiv Prasad.

The preceding were printed at the expense of H.C.Tucker, Esq., C.B. *Bunyan's Pilgrim's Progress.* 12mo. Numerous illustrations. Medical Hall Press, Benares. Rs. 1½.

*Bhaktobodhak.* 12mo. One hundred Religious Anecdotes. Translated by the Rev. J. Parsons. Medical Hall Press. 2 eds. 6 annas.

*Manush Darpan.* Looking-glass for Man. 8vo. 23 pp. 1862. Medical Hall Press, Benares.

26 *Coloured Prints of Scripture History*, with Descriptions in Hindi and Urdu. S. P. C. K. Bishop's College Press. Set, Re. 1, 6 as.

*Card*, containing the Ten Commandments, Lord's Prayer, and Apostles' Creed. S. P. C. K. 1 anna.

*The Book of Common Prayer.* 8vo. Translated by the Rev. W Smith.

*Do.* Part I. Bishop's College Press.

*Naya Kashi Khand.* By the Rev. W. Smith. A dream of New Benares.

*Psalm CXIX.* in Hindi Verse. Square. 24 pp. By J. Christian, Esq. Calcutta, 1854.

*Satya Sataka.* 12mo. 54 pp. A selection of one hundred original Bhajans. By J. Christian, Esq. Calcutta, B. M. P. 1861.

*Sat Darshan Darpan.* 2 vols. By Pandit Nehemiah Gore. Hindi Philosophy examined.

*Origin and Development of Hinduism.* Oblong 8vo. 194 pp. By Mr. E. A. Steller. Secundra Press. 1867 Rs. 2.

*Second Catechism.* 12mo. 53 pp. Translated by the Rev. A. Brodhead. Christian Vernacular Education Society. 1868. 1½ annas.

## ALPHABETICAL LIST OF HINDI TRACTS.

*Abbreviations:*—Al., Allahabad Amer. Mission Press; Ben., Benares Tract Society; Cal., Calcutta T. S.; Lod., Lodiiana Am. Mis. Press; Meth., Am. Methodist Episcopal Mis.; Moz., German Mission, Mozafferpore; N. I., North India T. S.; Ser., Baptist Mission, Serampore; U. P., United Presbyterian Mis., Rajpootana.

Address, A Religious. Bowley. Cal. Ben. Al. Agra.

Alphabet and Duties of Children. Moz.

Bhajans. Secundra.

Bible, Brief History of the. Cal. 1831. Al.

Do. Substance of the. Cal. 1831. Ben. N. I. Lod.

Blind Girl, Story of a. N. I. 1863.

Call to Salvation. Moz.

Caste, On. Ben. 1849.

Do. Touchstone of. Moz.

Catechism. Moz.

Do. First. U. P. •

Do. do. of the Amer. Presbyterian Church. Al. 1849.

Do. Introductory. Cal. 1832. Ben. N. I.

Do. do. Wilson's. Al. 1842.

Do. of Methodist Epis. Ch. Meth. 1863.

Do. on the Principles of Religion. Cal. Ben. Agra. 1837

Do. Short, for beginners. Secundra.

Do. The Shorter. Lod.

Do. in Verse. Ben. 1848.

Do. Thompson's. Ser.

Do. Second. C. V E. S. 1868.

Do. Watts' First. Agra. 1845.

Chowpai. Agra. 1854.

Cholera, Tract on. Agra. 1854.

Christ, the Chief Part of the Gospel, Death of. Ser.

Do. do. Fruits of the Death of. Ben. 1848.

Do. Life of. Cal. 1830.

Do. Offices of. Al. 1851. Lod.

Do. Who is the Lord Jesus. Ser. Ben.

Commandments, The Ten. Sheet. Cal. Ben. N. I.

Do. Ser. Cal. Lod.

Do. with Scripture Proofs. Al. 1842.

Do. and Way of Salvation. Moz.

Comparison between Hinduism, Muhammadanism and Christianity.  
Moz.

Conqueror over Satan and the World, The Great Moz.

Creation, History of. Moz.

Czar and Peasant, The. N. I. 1863.

Death, On. Ser.

- Declarations of our Lord, The Chief. Ser.  
 Devotion, Real. Moz.  
 Dharm Charcha. Meth. 1866.  
 Dharm Tula. Agra. Al. Cal. N. I. Lod.  
 Dives and Lazarus. Cal. 1837  
 Elements, The Five. Lod. 1864.  
 Epitome of Christianity. Cal. 1834. Al. Ben. N. I.  
 Essence of the Gospel. Ser.  
 Do. of Religion. Lod. 1865.  
 Explanation of the Christian Religion. Cal. 1829.  
 Flood, Story of the. Lod. 1869.  
 Fruits of the True Religion. Moz.  
 Funerals, To Followers of Hindu. Ser.  
 Ganges, The True. Moz.  
 Glory of God. Moz.  
 Glory, The Future. Moz.  
 God ? Where is. Moz.  
 Guru, The True. Moz.  
 Guru and Chela. Agra.  
 Hinduism, Brief Sketch of. Cal. 1834. Al. N. I.  
 Hitt Prakash. Meth. 1868.  
 Idolatry contrary to the Divine Command. Ser.  
 Do. Sin of. Al. 1844.  
 Do. Word of God concerning. Al. 1839.  
 Image, The Golden. Lod. 1867  
 Incarnation, The Holy. Cal. 1844.  
 Do. The True. Al. 1843.  
 Incarnations, Hindu. Ser. Bombay.  
 Instruction, Important. Ben. 1848.  
 Instructive Lessons. Cal. 1836.  
 Jesus, the Child's Best Teacher. Al. 1855.  
 Do. Christ the only Refuge. Cal. 1827.  
 Key to the Gospels. Moz.  
 King's Son, Love of the. Lod. 1865.  
 Lamp of Knowledge, The. Moz.  
 Lord Reigneth, The. Al. 1853.  
 Manush Darpan. Medical Hall Press.  
 Messenger, The Gospel. Ser. Ben.  
 Method of a Sinner's becoming Righteous. Ser.  
 Mirror of the Heart. Moz.  
 Missionary and his Commission, The. Cal.  
 Do. and Pilgrim, Dialogue between a. Ben. 1848. Lod.  
 Missionaries, Letter from. Moz.  
 Mother, The Christian. Agra. 1852. N. I.  
 Negro Woman, The. Lod. 1869.  
 New Birth, Sermon on the. Meth. 1864.  
 Nicodemus, or the Enquirer. Al. 1840.

- Objections Refuted, Hindu.** Cal. Al. N. I. Lod.  
**Parable and its Exposition,** A. Cal. 1836. Ben. N. I. Lod.  
**Paul's Sermon, Exposition of.** Cal.  
**Pilgrims, Address to.** Cal. 1844.  
 Do. Advice to Hindu. Ben. 1848.  
 Do. to Goorgaon. Ser.  
**Pitcairn Islanders, Account of the.** Cal. 1850. N. I.  
**Placard.** U. P.  
**Plan of Salvation.** Al. 1843.  
**Plea for the True Religion.** Ben. Cal. Lod.  
**Poor Joseph.** Lod. 1869.  
**Prayer of an Inquirer.** Lod. 1864.  
 Do. The Lord's. Ben. 1848. N. I.  
**Prayers for Inquirers.** N. I. 1862.  
 Do. and Praises addressed to Christ. Al. 1853.  
 Do. and Thanksgivings, Book of. Ser.  
 Do. for a Week. Agra. 1851. N. I.  
**Principles of the Christian Religion.** Al. 1856.  
**Proofs in favor of the Gospel.** Ser.  
**Prophecies relating to the Spread of the Gospel.** Ser.  
**Psalm CXIX.** J. Christian, Esq.  
**Purport of the Gospel, The.** Ser.  
**Questions and Answers from the Bible.** Moz.  
 Do. on the Hindu Religion, Thirty-four. Cal. 1844. N. I.  
 Do. on the True Religion, Short. Cal. 1832.  
**Railway Ticket, The.** Led. 1865.  
**Ram Pariksha.** Medical Hall Press. N. I. 1865.  
**Redemption from Sin.** Moz.  
**Refuge, The Sure.** Ser.  
 Do. The True. Cal. 1838.  
**Religion of Christians, The.** Ben. 1848. Cal.  
**Remedy, The Great.** Ser.  
 Do. for Sin, The True. Cal. 1843.  
 Do. removing the Guilt and Power of Sin. Cal. 1844. Al.  
**Righteous? Who is.** Al. 1844. Moz.  
**Sacrifice, The True.** Al. 1851.  
**Salvation by Faith. (Sermon.)** Meth. 1864.  
**Sandwich Islands.** Lod. Ben.  
**Sat Gyan Mul.** Lod. 1865.  
**Scripture Extracts.** Cal. 1844. Ben. N. I.  
**Scriptures, Brief Account of the.** Ben. 1848.  
**Sermon on the Mount.** Cal. 1835. Ben. Agra. N. I.  
 Do. do. Verse. Al. 1851. Agra. N. I.  
 Do. A Short. Ben. 1848. Al.  
**Sheets, The Two Ways.** Secundra.  
 Do. The Two Houses. Secundra.  
 Do. The Two Kingdoms. Secundra.  
**Shresht Margi, The Best Traveller.** Agra. 1852. N. I.  
**Signs of the Lost and Saved.** Ser.

- Sin, Evil of. Cal. 1833. Ben. N. I. Lod.  
 Do. Deliverance from. Ben. 1848.  
 Do. The First. Lod.  
 Do. Forgiveness of. Ben. 1848.  
 Do. and Salvation. Cal. 1843.  
 Soul, Value of the. Lod. 1864.  
 Substance of the Bible. Al. Ben. Cal.  
 Do. of the Gospel. Moz.  
 Tables of Weights and Measures, with Proverbs. U. P.  
 Taj Khan, Memoir of. Cal. 1833. Ben.  
 Testimony of the Prophets in behalf of our Lord. Ser.  
 Three Great Things. Ben. 1848. Cal. N. I.  
 Thugs, Tract for. Mirzapore. 1847.  
 Tidings, Glad. Moz.  
 Truth of God and his Word. Ben. 1848.  
 Types and Predictions of Christ. Cal. N. I.  
 Unbelievers shall Perish. Ser.  
 Vivian's Dialogues. Ser. Bombay.  
 Voice from Heaven. Ser. Bombay. Lod.  
 Way of Salvation. Ser.  
 Way to be Saved. Lod.  
 Wilson's Exposure of Hinduism. Cal. 1838. Al. Mirzapore. N. I.  
 World to Come, The. Al. 1840.  
 Yugs and Eternity of the Veds. Ben. 1848.

#### ALPHABETICAL LIST OF BOOKS.

- Almanac. N. I. U. P.  
 Barth's Bible Stories. Agra. N. I. Lod. R. T. S.  
 Bhaktibodhak. Dr. Lazarus.  
 Bible Stories, Wollaston's. Mirzapore. 1851.  
 Christ, Glory of. Agra. 1853.  
 Course of Divine Revelation. Agra. 1850.  
 Dharmadham Pariksha Patr. Agra. N. I. R. T. S. Lod.  
 Hinduism, Origin and Development of. Mr. E. Steller. 1867.  
 Hymn Book, Christian. Meth. 1863.  
 Do. U. P  
 Do. for Children. Mirzapore. 1860.  
 Indian Pilgrim. Al. 1854. R. T. S.  
 Jagat ki Uttpat. History of Creation, &c. Al. 1855.  
 Jews, History of the. H. C. Tucker, Esq. Agra.  
 Joseph, History of. Agra. 1832.  
 Little Henry and his Bearer. H. C. Tucker, Esq. Moz.  
 Matapariksha. Parts I and II. Agra. 1856. N. I. Lod. R.T.S.  
 Matthew, Poetical Version of. N. I. 1862.  
 Moses, Pictorial History of. Agra. 1855.  
 Mukti Mala. Agra. N. I. Lod.

- Naya Kashi Khand. Rev. W Smith.
- Paul, Life of St. Dr. J. Muir.
- Peep of Day. Al. 1854.
- Phulmani and Karuna. N. I. R. T. S.
- Phulon Ka Har. Mirzapore.
- Pilgrim's Progress. Abridged. Lod. 1862.
- Do. Complete. Dr. Lazarus.
- Prayer, Book of Common.
- Do. Part I. Bishop's College Press.
- Do. Selections from. Secundra.
- Prayers and Promises, Book of. U. P.
- Proverbs of Solomon in Verse. H. C. Tucker, Esq.
- Religious Story Book. Mirzapore. 1849.
- Sat Darshan Darpan. Pandit Nehemiah Ghore.
- Sat Marg Suchan. N. I. 1860.
- Sat Mat Ka Marg. N. I. 1859. Lod.
- Sat Mat Nirupan. Al. 1842. Cal. N. I. Lod.
- Satya Sataka. J. Christian, Esq.
- Scripture Proper Names. Al. 1849.
- Do. Passages, Select. Agra. 1854.
- Sermons by Hoërule. Agra.
- Sri Yisu Khrist Charitra Darpan. Agra. Cal.
- Tales for Women. H. C. Tucker, Esq.
- Thirza Goltsch. Al. 1845.
- Tracts in Vols. I—III. Lod.
- Veda Tatwa (Wilson's Introd. Rig-Veda). Agra. 1854.
- Women of the Bible. Al. 1866.

## HINDUSTANI, OR URDU.

**Origin.**—Mir Amman of Delhi, in the preface to his popular Urdu book, the *Bagh o Bahar*, gives the following account of the origin of the Urdu language:—

“ I have heard from the lips of my ancestors the following account of the Urdu language:—The City of Delhi, in the opinion of the Hindus, has existed during the four Yugas. It was inhabited of old by their kings with their subjects, who spoke their own *bhakha* (dialect). A thousand years ago the rule of the Musulmans began. Sultan Mahmud of Ghazni came. Then the Ghori and Lodi Dynasties held sway. In consequence of this intercourse, a certain mixture of the languages of the Hindus and Musulmans took place. At length Amir Taimur conquered Hindostan. In consequence of his arrival and residence, the bazar of the army was introduced into the city, and the bazar of the city came in consequence to be called Urdu. . . When King Akbar ascended the throne, all races, learning the liberality of that unequalled family and its patronage of merit, gathered round his court from all the surrounding countries; but the language of all these people was different. From their being collected, however, trafficking

together, and talking with each other, a camp (Urdu) language became established. At length, the Urdu language, being gradually polished, attained such a degree of refinement, that the speech of no city can vie with it.”\*

Latham says :—“ It is essentially Hindi, as may be seen from both the vocabulary and the paradigms. At the same time it contains much Persian and some Arabic which is wanting in the true vernaculars. Above all, it is the language of the Mahometan rather than the Brahminic population of India.”†

**Dialects.**—In South India, where the Muhammadan population is comparatively small, Hindustani has been considerably affected by the Dravidian languages. The construction differs a good deal, and there are a number of words not used in the north. The Madras Bible Society has published the New Testament in this Dialect, which is called the *Dekhani*.

Hindi and Urdu, properly so called, can readily be distinguished. In some of the cities in North India, the language is so mixed, that it is difficult to characterize it as the one or the other. Some writers use this dialect, seeking to combine the two.

In Bengal, Musulmans speak Bengali, with a large mixture of Persian and Urdu terms. A considerable number of books are printed in this dialect, called Musulman Bengali. The Bengali character is employed. The Musulman Tamils use a similar compound. With the spread of education, these dialects will gradually disappear.

**Number by whom Spoken.**—Urdu is the language of the camp over the country. It may be termed the official language of North India. Europeans use it, more or less, in communicating with the people throughout the Bengal Presidency. The number speaking Hindustani may be roughly estimated at 25 millions. The proportion of the Muhammadan population gradually diminishes, on the whole, from the Punjab to South India. In the Punjab the Musulmans are estimated to form two-thirds of the population ; in the North-West Provinces, one-sixth ; in Tinnevelly, in the extreme south, they are only about one in twenty.

**Character.**—Urdu is written in three characters, Persian, Arabic and Roman. The first is everywhere employed by the people themselves, and is greatly preferred. Their books are lithographed. Arabic is used by Missionaries in the North-West Provinces, and to some extent by Government. It is more compact than the Persian and more easily printed. Natives acquaint-

\* Quoted in Muir’s Sanskrit Texts, Part II. pp. 6, 7.

† Elements of Comparative Philology, p. 223.

ed only with the Persian cannot read it, or only with difficulty. The Roman character was strongly advocated more than thirty years ago, by Sir Charles Trevelyan for the Indian vernaculars. Urdu is the only language in which it has been adopted to any extent,\* and that has been confined to Europeans. Many of the vowel marks being usually omitted in printing, Urdu cannot be read correctly except by a person acquainted with the sense. This difficulty is obviated by the Roman character, with which Europeans are already familiar. The Roman character is learned in schools by Native Christians, and books for them are usually printed in Roman.

The present state of things is very unfortunate. A book in Roman character may be read perhaps by two thousand Native Christians ; one in Arabic will be intelligible to a much larger number ; but the masses can be reached only through the Persian. About five-sixth of the publications of the North India Tract Society are in Arabic, and cannot therefore be generally read except by native Christians. It is true that the circulation amounts to several thousands a year, but it must be remembered that it is gratuitous. When the Agra Tract Society attempted a selling series, the books were lithographed. For circulation among Muhammadans and Hindus, Tracts in Arabic are about as suitable as Tracts in black-letter would be in England. The publications of the Lodiania Mission are in Persian.

Abstractly considered, the Roman character is the best ; but there is little prospect of its adoption at present. Its use has operated as a bar to the acquisition of the Persian character both on the part of Europeans and native Christians, and necessitated printing in two characters, involving additional expense. It should therefore be discouraged. Tracts for general circulation should be in Persian. If Arabic were taught in all Government Schools, a knowledge of it would gradually become general.

**General Literature.**—This is somewhat extensive. The valuable work by M. Garcin de Tassy on Hindi and Hindustani Literature has already been noticed. The Rev J. Long quotes the following testimony from Dr. Sprenger with regard to Urdu literature :—

“ One of the most remarkable results of the progress of printing is the rapid increase of periodical and light literature. There is hardly a town in the Upper Provinces in which there are not several newspapers published. Of late several tales and religious works, written expressly for ladies, have been printed, and seem to meet with a rapid sale. Though the new literature which is rising, has not much intrinsic value, things are progressing as rapidly and as healthily as

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\* In the Catalogue, Urdu-Roman publications are distinguished by an asterisk.

they did in Europe, when the art of printing came into vogue. The tendency is oriental and Mahomadan, but already a spirit of liberality is manifesting itself, which is the natural result of progress from school learning and correct refinement to a general civilization.”\*

### 1. EARLY EFFORTS.

The first Christian work printed in Hindustani seems to have been *Summula Doctrinæ Christianæ*, by the Rev. B. Schultze, printed at the Orphan Press, Halle, in 1743. This was followed by a *Refutation of the Koran*.† Schultze was one of the only Tranquebar Missionaries, who removed to Madras in 1726. He devoted great attention to the Musulmans, and prepared a translation of the whole Bible in the Dekhani. The M.S. is preserved in the Royal Library, Berlin.‡ Portions were printed at Halle, viz., The Psalter in 1747, the Gospel of Luke in 1749, and the Epistle to the Romans.

The Gospels were translated into Hindustani by natives, and revised by Dr. W. Hunter of Calcutta. An edition was printed at the College Press, Fort William, in 1805, in the Nagri character. Martyn’s translation of the New Testament was completed in 1808, but it was not printed till 1815. He prepared a translation of the Parables for Schools, which was probably printed before the New Testament. The Serampore Missionaries published a translation of the New Testament in Hindustani in 1811. The Old Testament was first completed in 1842.

The Rev. J. Chamberlain probably wrote most of the Urdu Tracts published by the Serampore Missionaries. The following list of them is given in the “Periodical Accounts” for 1831 :—

1. *The Gospel Messenger.* 16 pp. By the Rev. J. Chamberlain.
  2. *Collection of Chamberlain’s Tracts.* 50 pp.
  3. *The Gospel Binding on all.* 9 pp.
  4. *Regarding the Death of Christ, the Lord of Glory.* 20 pp.
  5. *Proofs of our Saviour’s Divinity.*
  6. *Regarding the Holy Spirit being the promised Comforter and not Mahomet.*
- Scripture History in Verse.* 66 pp.

### 2. PUBLICATIONS OF THE CALCUTTA TRACT SOCIETY.

Previous to the establishment of the Agra Tract Society, the Calcutta Tract Society issued large numbers of publications in Urdu and Hindi. The following is a list of the Urdu publications in the order in which they were issued. The total number of copies printed seems to have been 594,900.

\* Selections from the Bengal Records, No. XXXII. p. xxx.

† Knappii Scripta, p. 681.

‡ M. de Tassy, *Histoire, &c.* Tome I. p. 560.

1829. *Christian Hymns.* 12mo. 14 pp. By Sujat Ali, a Baptist Native Preacher. 6 eds. 23,000.
- Parables of Christ.* 12mo. 40 pp. By the Rev. J. Thomas. 4 eds. 23,000.
- The Christian Indeed.* 12mo. 24 pp. Translated by the Rev. J. Thomas, from a Bengali Tract by the Rev. J. Keith.
- "*The Full and Recovery of Man;*" or a Conversation between a Land-lord and Tenant. 12mo. 40 pp. Translated by the Rev. J. Thomas, from the Bengali Tract, *The Darwan and Mali.*
- The Death of Christ.* 12mo. 72 pp. By the Rev. J. Thomas. Chiefly in Scripture language. 7 eds. 35,000.
1830. *Prophecies concerning the Messiah, with their Accomplishment in the Words of the New Testament.* 12mo. 48 pp. By the Rev. J. Thomas.
- A Comparison of Christianity with Muhammadanism.* 12mo. 68 pp. By the Rev. J. Robertson. Benares.
- Reasons for not being a Musalman.* 12mo. 44 pp. By the Rev. J. Thomas.
- Catechism on the Principles of Religion.* 12mo. 20 pp. By Sujat Ali.
- On the various Ceremonies of Muhammadans.* 12mo. 20 pp. By Sujat Ali.
- Certain Marks of a true Prophet.* 12mo. 36 pp. Reprint of a tract, by the Rev. W. Bowley.
1833. *The Character of Christ as Human and Divine.* 12mo. 48 pp. By the Rev. J. Thomas.
- The Miracles of Christ, with Remarks.* 12mo. 40 pp. By the Rev. J. Thomas.
- The Sermon on the Mount.* 12mo. 16 pp.
1834. *Salvation by Grace.* 12mo. 16 pp.
- The Ten Commandments.* Sheet Tract, with a few remarks. By the Rev. W. Bowley.
- The Birth of Christ.* 12mo. 24 pp. By the Rev. J. Thomas. Chiefly extracts from the Gospels. 5 eds. 33,000.
1835. *Bible History.* 12mo. 64 pp. By the Rev. W. Bowley.
1836. *Dost thou Believe on the Son of God?* 12mo. 12 pp.
1837. *Dives and Lazarus.* 12mo. 12 pp. By the Rev. C. Knorpp. Benares. 6 eds. 33,000.
- Refutation of Vulgar Errors.* 12mo. 28 pp.
- Leslie's Truth of Christianity Demonstrated.* 12mo. 114 pp.
- The Brazen Serpent.* 12mo. 16 pp. By Captain Fagan. 3 eds. 21,000.
- The Evil Tendencies of Nautches.* 12mo. 12 pp. By Capt. Paton.
1839. *Salvation through a Mediator consistent with Reason.* 12mo. 12 pp. From Fuller.
- Christian Hymns.* 12mo. 39 pp.
- The Parables of Christ.* 12mo. 64 pp. By the Rev. H. Martyn.
1843. *The Missionary and his Commission.* 12mo. 48 pp.
1844. *On Reading the Scriptures.* 12mo. 16 pp. By the Rev. T. Hoernle.

*1845. Rolls Plumbe.* 12mo. 52 pp. From the English.

*Against Fornication.* 12mo. 12 pp.

The Calcutta Tract Society aided in the publication of several of Dr. Pfander's works on the Muhammadan controversy; but, except the undermentioned, they will be described under the Agra Tract Society.

*Hall-ul-Ishkal.* 171 pp. A reply by Dr. Pfander to Muhammadan works against Christianity.

The following, in addition to some reprints, were printed at Mirzapore for North India, after the destruction of the stock of the Agra Tract Society.

*The Nature and Necessity of Holiness.* 12mo. 43 pp. 1858.

*The Integrity of Scripture.* 12mo. 24 pp. 1859.

*The Enquirer.* 12mo. 33 pp. By the Rev. W Smith. 1860.

4,500.

*Answers to certain Questions.* 12mo. 28 pp. 1859.

*Din-i-Haqq.* (Investigation of Religion.) Portion of the Benares Prize Essay on Muhammadanism, by the Rev. C. B. Leupolt. 322 pp. 1859.

### 3. THE BENARES TRACT SOCIETY.

Notwithstanding many efforts, the compiler has been unable to obtain a complete list of the Urdu Publications of this Society. The following are the only ones about which he has succeeded in getting any information:—

1. *Reasons for Belief.* 12mo. 63 pp. Reprint.
2. *Divinity and Humanity of Christ.* 12mo. 86 pp. Persian. Reprint.
3. *The Divinity of Jesus Christ proved by a Hundred Arguments.* 12mo. 64 pp. Pers. Adapted from Jones of Creton. Mirzapore. 1847.
4. *Certain Marks of a True Prophet.* 12mo. 48 pp. Reprint. 1849.
4. *On the various Ceremonies practised by Muhammadans.* 12mo. 32 pp. Reprint. 1848.
5. *Letter to Maulvi Saiyud Muhammad of Lucknow.* 12mo. 12 pp. By the Rev. W Bowley. 1849.
6. *The Way of Righteousness.* 12mo. 112 pp. 1849.
10. *Answers to certain Questions.* 12mo. 24 pp. 1849.
12. *On Sacrifices.* 12mo. 28 pp. 1849.
21. *Birth of Christ.* 12mo. 48 pp. 1849.
22. *Sermon on the Mount.* 12mo. 24 pp. 1849.
23. *The Parables of Christ.* 12mo. 108 pp. 1849.
24. *The Miracles of Christ.* 12mo. 60 pp. 1849.
25. *The Death and Resurrection of Christ.* 12mo. 10 pp. 1849.
27. *The True Christian.* 12mo. 24 pp. Reprint. 1849.
28. *The Life of Christ.* 12mo. 32 pp. 1849.
- Second Letter to Maulvi Saiyud Muhammad.* 12mo. 36 pp.
- The Dairyman's Daughter.*
- The Happy Waterman.*

*The African Servant.*

*The Young Cottager.*

*Bob, the Cabin Boy.*

\* *Little Anna.* 27 pp Roman. Mirzapore. 1847

#### 4. THE AGRA CHRISTIAN TRACT AND Book SOCIETY.

##### TRACTS.

*Hikáyat.* 8vo. 29 pp. An account of the conversion of several persons of various religions. From the conclusion of the *Mizan ul Haqq.* 1850. 2,500.

\* *The Christian Mother.* 12mo. 24 pp. By the Rev. W H. Perkins. On the management of children. Arabic. 1850. 2,000. The same in Urdu-Roman. 12mo. 17 pp. 1850. 1,000.

*The Sermon on the Mount.* 12mo. 21 pp. 1850. 2,000.

*Prayers for every Day in the Week, and other occasions.* 12mo. 28 pp. Translated from the Parent Society's Tract. 1851. 2,000.

Do. 3rd Edition. 1860. R. T. S. 2,000.

- *A Catechism on the Principles of the Christian Religion.* 16mo. 21 pp. 1852. 2,000.

*Bahs Mufid-ul-Am.* Controversial Tract, including Appendix. 8vo. 84 pp. 1852. 2,000. Controversy between Ram Chander of Delhi College and the Qazi of Delhi.

*The Deity of Christ.* 12mo. 46 pp. Translated by Babu Ishuri Dass. 1st ed. 1856. 1,000.

*Kurachee Questions.* 23 questions on Muhammadanism by Abdullah Athim.

*Sermons by the Rev. T. Hoernlé.*

1. *The Prodigal Son.* 2. *The Christian's Course.* 3. *The Heavenly Shepherd.* 12mo. 29 pp. 1850. 2,000.

4. *The Way of Salvation.* 5. *The New Commandment.* 6. *Universality of Sin.* 12mo. 27 pp. 1850. 2,000.

7. *Holiness of God.* 8. *Christ our Wisdom, Righteousness, Sanctification and Redemption.* 9. *Pressing toward the Mark.* 12mo. 30 pp. 1850. 2,000.

10. *Unrenewed Sinners cannot inherit the Kingdom of Heaven.* 11. *Free Grace.* 12. *The Resurrection.* 12mo. 32 pp. 1850. 2,000.

13. *Christ's Earnest desire to save Sinners.* 14. *Christ crucified for the Salvation of Sinners.* 15. *The Light of Zion breaking in upon the Heart.* 12mo. 28 pp. 1851. 2,000.

16. *The Spiritual Market Place.* 17. *The Christian Warfare.* 18. *Who are Christ's Sheep?* 12mo. 22 pp. 1851. 2,000.

19. *The Duty of Speaking the Truth.* 20. *The Duty of Fair Dealing with others.* 21. *The Duty of being Kind and Charitable.* 12mo. 31 pp. 1851. 2,000.

22. *The Holy Spirit our sure Guide.* 23. *Purity of Heart how obtained.* 24. *Christ able and willing to save his People.* 12mo. 24 pp. 1851. 2,000.

25. *Man's Duty to love God.* 26. *Man having been made the Master of Creation, should not become its Servant.—27. Awakening from Spiritual Death.* 12mo. 36 pp. 1853. 2,000.

## BOOKS.

*Mizan-ul-Haqq.* (The Balance of Truth.) 8vo. 276 pp. By Dr. C. G. Pfander. A Treatise on the Controversy between Christians and Muhammadans. 2nd ed. 1850. 5,000.

*Miftah-ul-Asrar.* (The Key of the Mysteries.) 8vo. 72 pp. By Dr. C. G. Pfander. A Treatise on the Divinity of Christ and the Doctrine of the Trinity. 2nd ed. 1850. 5,000.

*Tariq-ul-Hayat.* (The Way of Life.) 8vo. 127 pp. By Dr. C. G. Pfander. 1853. 2,000.

*Select Scripture Passages.* 12mo. 128 pp. Translated by the Rev. T. Hoërnle from a German work. 1851. 1,500.

*Barth's Scripture History.* 12mo. 282 pp. Translated by the Rev. T. Hoërnle. 1847. 2,000. 1854. 2,000.

*History of the Jews.* 8vo. 296 pp. By H. Carre Tucker, Esq. 1854. 1,200.

*Dini Mubahisah.* 8vo. 42 pp. Account of a Public Discussion at Agra between Dr. Pfander and Moulvi Rahmatullah, with a few remarks on the present state of the Muhammadan Controversy, and the nature of the various readings of the New Testament. 1854. 600. Lithographed.

*Brief Geography of Palestine.* 8vo. 43 pp. By the Rev. W. Wilkins. 1855. 1,500.

*Ikhtitami Mubahisah.* 8vo. 154 pp. By the Rev. Dr. Pfander. Summary of Muhammadan Discussion. 1855. 1,000.

*Hidayat-Nama Din ke Khadimon ke lye.* By the Rev. T. Hoërnle. Practical advice in Scripture language to native ministers.

## New Series.

1. *History of Joseph.* 16mo. 30 pp. By the Rev. T. Hoërnle, from the English. Illustrated. 1852. 1,000.

2. *Ilm-i-Ghaib.* 16mo. 19 pp. Illustrated. By the Rev. T. Hoërnle, from a German Tract, illustrating the omniscience of God. 1853. 1,000.

3. *Sermon on the Mount.* Verse. 12mo. 18 pp. Ornamental cover. 1853. 1,000.

4. *Din-ki-Tariq.* (The Path of True Religion). 12mo. 102 pp. By Sir W. Muir. A Series of Seven Tracts "intended to convey a general knowledge of Christianity to such readers as have no great stock of learning." 1854. 1,000. Several subsequent editions.

5. *History of Moses.* 16mo. 32 pp. Illustrated. 1854. 1,500.

6. *Phulmani and Karuna.* 12mo. 191 pp. 1856. 1,000.

7. *True Heroism.* 16mo. 108 pp. Translated from an English work by Miss C. Tucker. 1856. 1,000.

## 5. THE NORTH INDIA TRACT AND BOOK SOCIETY.

## TRACTS.

*Answers to certain Questions.* 12mo. 16 pp. Reprint. 2 eds. 1864—66. Total copies, 10,000.

*The Brazen Serpent.* 12mo. 16 pp. Reprint. 1862. 3,000.

*Watts's Catechism.* Reprint.

*Catechism on the Principles of Religion.* 37 pp. 1859—1864. 4 eds. 12,000.

*Christ, The Divinity and Humanity of.* 12mo. 52 pp. Reprint. 1865. 5,000.

*The Christian Indeed.* 42mo. 16 pp. Reprint. 1864. 5,000.

*The Christian Mother.* 12mo. 30 pp. Reprint. 1860. 2,000.

\**Do.* Urdu-Roman. 24 pp.

*Enquirer, The.* 12mo. 37 pp. By the Rev. W Smith. 1866. 4,000.

*God's Tenth.* 12mo. 11 pp. By Mr. J. Murdoch, translated by the Rev. J. Jacob. On systematic beneficence. 1868. 2,000.

*The Glorious Gospel.* By the Rev. W Smith. 1862. 3,000.

*The Miracles of Christ.* 12mo. 48 pp. Reprint. 1865. 5,000.

*Muhammadan Ceremonies.* 12mo. 22 pp. Reprint. 1862. 3,000.

*Muhammadanism and Christianity, Comparison of.* 12mo. 42 pp. Reprint. 1862. 3,000.

*Prayer, The Lord's.* Sheet. 1865. 500.

*Prayers for a Week.* 12mo. 38 pp. Reprint. 1860. 2,000.

*Prayers for Enquirers.* 12mo. By the Rev. W Smith. 1863. 1,000.

*Prayers for the Special Help of the Holy Spirit, &c.* 12mo. 64 pp. By the Rev. W Smith. 1863. 3,000.

*Prophecies of the Messiah.* 12mo. 48 pp. Reprint. 1865. 5,000.

*Prophet, Certain Marks of a True.* 12mo. 32 pp. Reprint. 1862. 3,000.

*Qaid Qusha.* (Deliverance from Bondage.) 8vo. 41 pp. Persian character. By the Rev. J. F. Ullmann. 1863. 3,000.

*Reasons for Belief.* 12mo. 36 pp. Reprint. 1862. 3,000.

*Scriptures, The Integrity of the.* 12mo. 16 pp. Reprint. 1862. 3,000.

*Sermon on the Mount.* 2 eds. Prose and Verse. 1859—67. 15,500.

*Son of God? Who is the.* 1866. 5,000.

*Trinity, On the.* 15mo. 16 pp. By the Rev. W Smith. 1862-64. 7,000.

*Way of Righteousness.* 12mo. 66 pp. Reprint. 1864. 5,000.

#### Books.

*Barth's Scripture History.* 8vo. 287 pp. 1852. 2,500.

\* *Commentary on Psalms.* 8vo. 135 pp. Urdu-Roman. By Dr. J. Owen. 1861. 2,000.

\* *Commentary on Acts.* 8vo. 187 pp. Urdu-Roman. By the Rev. J. Fuchs. 1867. 1,000.

*Din-i-Haqq-ki Tahqiq.* (Investigation of the True Religion.) 8vo. Reprint. 1866. 3,000.

*Din-ki-Tariq.* (The Path of Religion.) 12mo. 94 pp. Litho. By Sir W Muir. A collection of seven Tracts. 1862—68. 2 eds. 4,000.

*Kings, The Book of.* 8vo. 34 pp. Litho. By the Rev. H. Stern. History of the Jewish Kings. 1867. 2,000.

*Miftah-ul-Asrar.* 8vo. 86 pp. By Dr. Pfander. Reprint. London.

*Mizan-ul-Haqq.* 8vo. 340 pp. By Dr. Pfander. Reprint. London.

*Testimony of the Koran to the Christian Scriptures.* 8vo. 242 pp. Litho. By Sir W Muir. 1860. 1,000.

*Nyaz-Nama.* 8vo. 316 pp. Litho. By Safdar Ali. On the Muhammadan Controversy. 1867. 2,000.

*Pitcairn Islanders.* 8vo. 60 pp. Illustrated. From the English. 1866. 3,000.

*Rising of the Sun of Righteousness.* 8vo. 224 pp. By the Rev. J. H. Budden. An account of the spread of Christianity. 1859. 1,000.

*Select Scripture Passages.* 12mo. 144 pp. Reprint. 1859. 4,000.

#### 6. THE PUNJAB TRACT SOCIETY.

The Punjab Bible and Tract Societies originated in the Missionary Conference, held at Lahore at the end of 1862. The Societies were established in January, 1863. Three Reports have since been published; the first in 1864, the second in 1866, and the third in 1869. Besides appearing at distant intervals, the Reports give very meagre information respecting the Society's vernacular work. Not one of them mentions the number of publications printed and circulated—the titles only are given. The failure of the Agra and Masterman's Bank hindered operations for a time. Large amounts were due for books obtained from England, and printing had to be suspended. By means of Railway Bookstalls, a number of English books have been sold. The latest publications are in Urdu-Roman, a character almost totally unknown in the Punjab.

The income and expenditure since the commencement have been as follows:—

	INCOME.			EXPENDITURE.			
	Subs.	Sales.	Total.	Printing.	Books.	Deposi-tory, &c.	Total.
1863	RS. 1,184	RS. ...	RS. 1,184	RS. ...	RS. 13	RS. 79	RS. 92
1864	669	452	1,121	...	1,162	501	1,663
1865	1,252	266	1,518	929	550	180	1,659
1866	...	...	...	...	...	...	...
1867	286	963	1,249*	100	1,871	184	2,055
1868	879	397	1,276*	415	575	252	827
Total...	4,270	2,078	6,348	1,444	3,171	1,196	6,296

The Society made several grants towards printing. Its own Publications seem to have been the following:—

1863. *Tuhfat ul Muslahin.* 12mo. 42 pp. Urdu, 3,000.  
*Din-ki-Tariq.* 12mo. 116 pp. " 3,000.

\* Exclusive of refunds of the Agra Bank.

1863. *The Way of Safety.* 16mo. 28 pp. Urdu. 5,000.  
*The Comforter.* 12mo. 28 pp. Punjabi. 5,000.
- 1864-5. *On Pantheism.* 107 pp. Punjabi. 6,000.
- 1865-6. *The African Servant.* 12mo. 33 pp. Urdu. 3,000.  
*The Complete Duty of Man.* 8vo. 199 pp. Urdu. 2,000.
- 1867-8. \* *The Christian Mother.* 24 pp. Urdu-Roman. 1,000.

### 7. AMERICAN PRESBYTERIAN MISSION, LODIANA.

A much larger number of Urdu Publications has been printed by the above Mission than by any other agency. This has been mainly effected through liberal money grants from the American Tract Society, averaging for several years past Rs. 4,000 a year. Since the commencement, they have amounted to about £10,000. A press was brought from Calcutta to Lodiania in 1835; but little was done till the arrival of a printer from America at the end of 1838. During the next six years, a series of 37 Urdu Tracts was issued, as well as Publications in Hindi, Punjabi, &c. The Urdu Publications were printed in Persian character. The Press was destroyed during the Mutiny, but compensation for losses was received. Latterly Urdu Publications have been lithographed—which is greatly preferred by the people.

The issue of a monthly tract was commenced in 1863, but it was found impossible to maintain such a frequent issue. At present about 4 or 5 tracts of this series are published yearly.

The total number of Urdu publications, exclusive of Scriptures, seems to be 812,275.

All the Mission Publications, except Psalms and Hymns, are furnished gratis to any one who may want them for circulation among the natives.

#### *Alphabetical List of Tracts.\**

- Adalat o Magferat.* (Justice and Mercy). 16mo. 6 pp. By Rev. Dr. Forman. Monthly Tract. 1866. 6,000.
- Adam, To the Children of.* 12mo. 56 pp. 5,000. No. 26.
- Adam, The First Sin of.* (Kashif i jurn i Adam). 16mo. 18 pp. By the Rev. Dr. Forman. M. T. 1863. 10,000.
- Aftab i Alamtab.* (The Sun of Creation). 8vo. 19 pp. By the Rev. J. H. Orbison. 1861. 2,000. In the second edition, the title was changed to *Aftab i Najat.* (The Sun of Salvation).
- Ahwal i Khalil Ullah.* Account of the Beloved of God. 16mo. 28 pp. By Rev. Dr. Forman. Life of Abraham. M. T. 1864. 4,000.
- Ahwal i Talib i Najat.* 16mo. 8 pp. By the Rev. J. H. Orbison. M. T. 1866. 5,000.

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\* Tracts without date were printed not later than 1844. M. T. denotes Monthly Tract.

*Asul i Marisat i Haqiqi.* (The Root of the Investigation of Truth). Sheet. Verse. 1865. 8,000.

*Bayan i Farqalit.* 16mo. 24 pp. By Rev. Dr. Forman. M. T. 1863. 1,900.

*Bible, The Adventures of a.* 16mo. By the Rev. Kanwar Sen. 1869. 4,000.

*Blind Bartimaeus.* (Hikayat Nabine ki). 16mo. 9 pp. By the Rev. J. H. Orbison. M. T. 1866. 6,000.

*Bob, the Cabin Boy.* 12mo. 14 pp. From the English. 5,000. No. 25.

*The Brazen Serpent.* (Mar i Birinjini). 16mo. 28 pp. By the Rev Dr. Forman. M. T. 1864. 2 eds. 7,000.

*Catechism.* 12mo. 44 pp. 1852. 5,000.

*Catechism in Verse.* 32mo. 47 pp. 1868. 2,000.

\* *Catechism, The Shorter.* 12mo. 48 pp. 2 eds. 6,000. Urdu-Roman. 2,000. No. 6.

*Chand Sawalat Islám ki Bábát.* Kurachee Questions on Islamism. By Abdullah Athim. 8 pp. 1867 3,000.

*Choice Maxims.* 12mo. 26 pp. 1869. 3,000.

*Christ, Life of.* 12mo. 30 pp. Probably translated from the English Tract by the Rev. J. Hill. 10,000. No. 4.

*Christ as Human and Divine, The Character of.* 12mo. 76 pp. Reprint of Calcutta Tract. 5,000. No. 19.

*Christ, the Divinity of.* 12mo. 72 pp. 3,000. No. 30.

*Do. Birth of.* 16mo. 27 pp. M. T. 1867 6,000.

*Do. Baptism and Temptation of.* 16mo. 19 pp. M. T. 1867. 6,000.

*Do. Miracles of.* 16mo. 18 pp. M. T. 1867. 6,000.

*Do. Teaching of.* 16mo. 21 pp. M. T. 1867. 6,000.

*Do. Crucifixion and Resurrection of.* 16mo. 35 pp. M. T. 1867. 6,000.

The five preceding Tracts are all in Verse by the Rev. Golak Nath.

*Christ, Birth of.* (Masih ki Paidaish). 16mo. 14 pp. By Rev. Dr. Forman. M. T. 1864. 6,000.

*Christ concerning Himself, Witness of.* 16mo. 13 pp. By Rev. Dr. Forman. M. T. 1866. 6,000.

*Christ, The Sufferings of.* 12mo. By Mrs. Hoërlé from the German. 1869. 1,000.

*Christ, Death of.* (Wafat i Masih). 16mo. 31 pp. By Rev. Dr. Forman. M. T. 1865. 2 eds. 8,000.

*Christ, Resurrection and Ascension of.* (Hayat o Saad i Masih). 16mo. 19 pp. By Rev. Dr. Forman. M. T. 1865. 6,000.

*The Christian Indeed.* 12mo. 27 pp. No. 1. This seems to have been the first tract printed. Reprint. 9,000.

\* *The Christian Mother.* 12mo. 24 pp. Reprint. Urdu-Roman. 1868. 1,000.

*Death of the Lord of Glory.* 12mo. 24 pp. Reprint. 6,500. No. 9.

*Danish i Iláhi.* (Divine Wisdom.) 16mo. 16 pp. By Rev. Dr. Forman. M. T. 1864. 6,000.

*Don't put it off.* 12mo. 18 pp. 10,000. No. 32.

- Egg-seller, The.* 16mo. 12 pp. By Rev. A. Rudolph. Story of a Highlander clinging to a rope. 1868. 4,000.
- Elijah, Story of.* (Ilijah ka Qissa.) 16mo. 18 pp. By Rev. Dr. Forman. M. T. 1866. 6,000.
- Ellen and Mary, Conversation between.* 12mo. 21 pp. 1866. 2 eds. 6,000.
- Enquirer, The.* By Rev. Golak Nath. 1869. 3,000.
- Fall and Recovery of Man.* 12mo. 40 pp. Reprint. 13,000. No. 2.
- Famines, On.* 12mo. 21 pp. By Rev. J. Newton. 1868. 3,000.
- Fig Tree, The Barren.* 12mo. 16 pp. 10,000. No. 28.
- Flood, Story of the.* 16mo. 16 pp. By Rev. Dr. Forman. M. T. 1864. 3 eds. 13,000.
- Friendly Counsel.* 12mo. 12 pp. 6,000. No. 11.
- Good News.* 12mo. 16 pp. 5,000. No. 12.
- Happiness, On.* 12mo. 36 pp. 5,000. No. 36.
- Heart taken Captive, The.* 16mo. 13 pp. By Rev. J. H. Orbison. M. T. 1867. 6,000.
- Heaven, The Hope of.* (Ummid i Jannat.) 16mo. 12 pp. By Rev. Dr. Forman. M. T. 1865. 2 eds. 9,000.
- Holiness, On.* 12mo. 50 pp. 3,000. No. 16.
- Ibrát Afsa.* 16mo. 8 pp. By Rev. Golak Nath. M. T. 1865. 4,000.
- Idolatry, On.* 12mo. 24 pp. 5,000. No. 34.
- Isaac by Abraham, The Offering of.* 16mo. 16 pp. By the Rev. A. Rudolph. 1869. 6,000.
- Jahaz.* 16mo. 16 pp. By the Rev. J. H. Orbison. M. T. Account of the loss by fire of the ship "Poland." 1865. 2 eds. 9,000.
- Joseph, History of.* 16mo. 18 pp. By the Rev. A. Rudolph. M. T. 1864. 6,000.
- Judgment, The Day of.* 12mo. 26 pp. 5,500. No. 3.
- Justification, On.* 12mo. 30 pp. 7,000. No. 10.
- Kazrat i Fazl.* 16mo. 22 pp. By Rev. Dr. Forman. M. T. 1864. 6,000.
- Kalid Panj Ganj.* (Key to the Five Treasures). 16mo. 28 pp. By the Rev. A. Rudolph. 1866. 3,000.
- Langri ka Qissa.* 16mo. 12 pp. By Rev. J. H. Orbison. Story of a Cripple. M. T. 1865. 6,000.
- Lazarus, Parable of.* 16mo. 12 pp. By Rev Dr. Forman. M. T. 1865. 2 eds. 9,000.
- Masih Quimati hai.* Sheet. By Rev. Golak Nath. Hymn. Christ is Precious. 1863. 3 eds. 12,100.
- Mubarakbad.* 16mo. 10 pp. By Rev. Golak Nath. Verse. M. T. 1863. 3 eds. 13,000.
- Musafir ki Tamsil.* (Parable of a Pilgrim). 16mo. 22 pp. By Rev. Golak Nath. Verse. 1864. 6,000.
- Naaman the Leper.* 16mo. 17 pp. By Rev. A. Rudolph. 1868. 4,000.
- Najat ul Azimán.* 16mo. 12 pp. By the Rev. Dr. Forman. M. T. 1864. 6,000.

- Naqal i Hikayat.* (The Story of Stories.) 16mo. 5 pp. By the Rev. J. H. Orbison. M. T. 1867. 6,000.
- Nat i Masih.* 16mo. 14 pp. By Rev. Golak Nath. Verse. 1863. 2,500.
- Nawaqid-i-Najat.* Good Tidings of Salvation. 16mo. 16 pp. By the Rev. Golak Nath. M. T. 1864. 6,000.
- Negro Servant, The.* 12mo. 50 pp. 5,000. No. 22.  
*Do.* 16mo. 12 pp. By Rev. Dr. Forman. 1865. 6,000.
- Panch Anásir.* Sheet. Urdu, Hindi, and Panjabi. By the Rev. J. Newton. Elementary Principles of Christianity. 2 eds. 4,075.
- Panj Ganj.* (Five Treasures). 16mo. 31 pp. By the Rev. Golak Nath. 1863. 2 eds. 7,000.
- Parable and its Exposition.* 12mo. 16 pp. Reprint. 3,000. No. 17.
- Parable of the Rich Leper.* 16mo. By the Rev. Kanwar Sen. 1869. 6,000.
- Parables of Christ.* 16mo. 31 pp. By the Rev. Golak Nath. M. T. Verse. 1867. 6,000.
- Paul, Story of.* Part I. 16mo. 17 pp. Part II. 22 pp. By the Rev. Dr. Forman. 1866. 6,000. Reprinted as one tract in 1867. 29 pp. 3,000.
- Poor Joseph.* 12mo. 12 pp. 16,000. No. 21.
- Prayer, On.* (Iltimas.) 16mo. 16 pp. By Rev. Dr. Forman. This appears to have been the first monthly Tract. 1863. 2 eds. 4,700.
- Prodigal Son, The.* 16mo. 16 pp. Verse. By a Munshi. 1868. 4,000.
- Rafi uz Zilmat.* (Dispersing Darkness). 16mo. 14 pp. By Rev. Dr. Forman. M. T. 1863. 1,900.
- Rahat i Darmandagan.* (Release for the Oppressed). 16mo. 15 pp. By Rev. Dr. Forman. M. T. 1863. 4,000.
- Railway Ticket, The.* 16mo. 5 pp. By Rev. J. Newton. 1866. 6,000.
- Rast Guftar.* (The True Saying). 16mo. 14 pp. By Rev. Golak Nath. M. T. 1863. 3,000.
- Reasons for Belief.* 12mo. 60 pp. Reprint. 10,000. No. 18.
- Religion? What is Your.* 12mo. 16 pp. 10,000. No. 29.
- Repentance, On.* 12mo. 18 pp. 8,000. No. 13.
- Risala i Qurbani.* 16mo. 12 pp. By Rev. Dr. Forman. M. T. 1863. 4,000.
- Roll Call, The.* 12mo. 28 pp. 5,000. No. 23.
- Salvation not of Works.* 12mo. 64 pp. 1842. 5,000. No. 27.
- Scripture, Integrity of.* 12mo. 27 pp. 6,000. No. 8.
- Son of God? Who is the.* 12mo. 18 pp. Reprint. 5,500. No. 7.
- Soul, Worth of the.* 24 pp. 8,000. No. 14.
- Stephen, Story of.* (Zikr i Istifan). 16mo. 19 pp. By Rev. Dr. Forman. M. T. 1865. 2 eds. 8,000.
- Story of Agil Beg and Gafil Beg.* 16mo. 11 pp. Translated by the Rev. J. H. Orbison from a Tract by Lt.-Col. F. S. Gabb. About a careless man being made to see the importance of religion. 1867. 6,000.
- Tariq i Ibádat.* 16mo. 19 pp. By Rev. Dr. Forman. M. T. 1863. 2 eds. 7,000.

*Tariq i Tahqiq.* 16mo. 20 pp. By Rev. Dr. Forman. M. T. 1864. 3 eds. 12,000.

*Tatâbiq i Shara o Injil.* (The Agreement of Law and Gospel.) 16mo. 13 pp. By Rev. Dr. Forman. 1865. 4,000.

*Taswiya Adal o Rahm.* (Justice and Mercy Reconciled.) Sheet. By Rev. Golak Nath. 1862. 3 eds. 10,000.

*Ten Commandments.* 12mo. 12 pp. 13,000. No. 5.  
Do. Lord's Prayer and Creed. Sheet. 1862. 3 eds. 13,000.

Do.\* Roman. 1861. 800.

*Trinity, Practical Exposition of the Doctrine of the.* 12mo. 54 pp. 1852. 5,000.

*Tides, The.* 16mo. 16 pp. By Rev. A. Rudolph. About a girl who escaped to a rock. 1868. 4,000.

*Tuhfut ul Muslahin.* 8vo. 27 pp. By the Rev. J. H. Orbison. 1862. 2 eds. 6,000.

*Tuhfat un Nasayih.* 16mo. 15 pp. By Rev. Dr. Forman. 1863. 2,500.

*Two Ends and Two Ways.* 12mo. 14 pp. From the English. 1841. 3,000. No. 15.

*Two Old Men.* 12mo. 34 pp. From the English. 5,000. No. 31.

*Uta Pulta.* (Topsy Turvy.) 16mo. 10 pp. By Rev. J. H. Orbison. About inconsistencies in religion. M. T. 1865. 2 eds. 9,000.

*Usul i Marifat i Haqqi.* (The Foundation of True Inquiry.) Sheet. By Rev. Golak Nath. 1865. 8,000.

*Wafat i Maslih ud Din.* (The Death of Saladin.) 16mo. 12 pp. By the Rev. J. H. Orbison. M. T. 1863. 3 eds. 10,000.

*Waterman, The Happy.* 12mo. 24 pp. From the English. 5,000. No. 20.

*Way of Peace, The.* (Rah i Salamat.) 16mo. 28 pp. By Rev. Dr. Forman. 1864. 2 eds. 7,000.

*Whirlpool, The.* 16mo. 13 pp. By the Rev. A. Rudolph. Sins compared to the Maelstrom. 1868. 4,000.

*Young Cottager.* 12mo. 84 pp. 5,000. No. 24.

#### BOOKS.

*Earth's Scripture History.* 12mo. 519 pp. 2 eds. 9,000.

*Bible History, Brief.* 12mo. 148 pp. By Rev. W. Bowley. 6 eds. 13,000.

*Bible Passages.* 8vo. 208 pp. By Rev. Dr. Forman. 1860. 2,000.

*Bible Class Book, Macdowell's.* 8vo. 270 pp. Translated by the Rev. T. Wylie. 1869. 1,000.

*Bible Sketches in Verse.* 188 pp. 3,000.

*Dairyman's Daughter.* 12mo. 60 pp. 8,000. No. 33.

*Daybreak in Britain.* 12mo. 82 pp. Translated from the English of Miss Tucker. 1868. 3,000.

*Din ki Tariq.* 8vo. 62 pp. Tracts by Sir William Muir. Reprint. 1862. 3,000.

*Duty of Man, The Complete.* 8vo. 267 pp. Abridged by the Rev. Golak Nath. 1862. 2 eds. 2,000. First ed. lithographed at Jail Press.

*Mizan ul Haqq.* 8vo. 398 pp. Reprint of Dr. Pfander's work. 1861. 3,000.

*Muhammadanism, Refutation of.* 12mo. 114 pp. By Dr. Wilson of Bombay. 1843. 3,000. Tract No. 37.

*Nasihat Nama.* (Book of Instruction.) Verse. 12mo. 126 pp. By John Hari. 1848. 4 eds. 13,100.

*Pilgrim's Progress, The.* Abridged with Notes. 12mo. 174 pp. 2 eds. 11,000.

*Psalms and Hymns.* 8vo. 455 pp. 1861. 2,000.

\* *Scripture Passages.* Roman. 16mo. 68 pp. By Rev. A. Rudolph. 1868. 1,000.

\* *Soul, Child's Book of the.* (Ruh ke Bayan Men.) Roman. 16mo. 122 pp. From Gallaudet. 1863. Private Publication. 3,000.

*Tariq ul Hayat.* 8vo. 279 pp. Reprint of one of Dr. Pfander's works. 1860. 2 eds. 6,000.

*Theology, Lectures on.* (Ilm i Ilahi ke Usul.) 8vo. 342 pp. By Rev. Ishuri Dass. 1863. 500.

*Tracts in Volumes.* 12mo. 252 pp. 1849. 2 eds. 11,000.

*Do.* Vol. I. 8vo. 60 pp. 1861. 3,000.

*Do.* Vol. II. 8vo. 110 pp. 1861. 3,000.

*Way of Life.* 8vo. 316 pp. From Hodge. 1847. 10,000.

## 8. AMERICAN PRESBYTERIAN MISSION, ALLAHABAD.

### TRACTS.

*The Trinity.* 12mo. 28 pp. By the Rev. J. Wilson. 1840. 3 eds. 20,000.

*The World to Come.* 12mo. 12 pp. By the Rev. J. Wilson. 1840. 2 eds. 15,000.

*Character of Christ as Human and Divine.* 12mo. 60 pp. Reprint of Calcutta Tract. 1841. 5,000.

*Reasons for Belief.* 12mo. 48 pp. Reprint. 1841. 5,000.

*The New Birth.* 12mo. 28 pp. Translated by the Rev. J. Warren from an American Tract. 1841. 2 eds. 10,000.

*The Lord's Supper.* 12mo. 52 pp. By the Rev. J. Wilson. 1841. 2 eds. 8,000.

*Sellon's Abridgment of Scripture.* 12mo. 47 pp. By the Rev. J. J. Carshore. 1841. 1,175.

*The Great Question.* 12mo. 10 pp. By Dr. Bowron. 1842. 2,500.

*The Crucifixion of Christ and the Benefits derived from it.* 12mo. 84 pp. 1842. 5,000.

*Leslie's Truth of Christianity.* 12mo. 112 pp. 1843. 5,000.

*Exhortation to Repentance.* 12mo. 20 pp. By the Rev. J. Warren. 1843. 8,000.

*A short Comparison between the Bible and the Quran.* 12mo. 60 pp. By the Rev. T. Kalberer. 1844. 5,000.

*Sermon on the Mount.* (Verse.) 12mo. 12 pp. By Moulvi Muhammad Taqi. 1846. 3 eds. 8,500.

*The Comforter.* 12mo. 20 pp. By Babu John Hari. 1847. 3,000.

\* *Jesus the Child's Best Teacher.* Roman. 32 pp. Edited by Mrs. J. L. Scott. 1850. 1,000.

\* *Catechism for Young Children.* Roman. 61 pp. 1852. 2 eds. 3,500.

*Answer to the Questions of an Inquirer for the Truth.* 12mo. 38 pp. By the Rev. J. H. Morrison. 1853. 5,000.

\* *Catechism.* (Roman.) 26 pp. By Rev. J. F. Ullmann. 1855. 2,000.

*Catechism of the Synod of the North India Presbyterian Church.* 36 pp. 1855. 2,000.

#### BOOKS.

*The Rise, Progress and Decline of Muhammadanism.* 12mo. 96 pp. By the Rev. J. Wilson. 1841. 2 eds. 10,000.

*Din i Haqq.* (Enquiry concerning the True Religion.) Translation of the Benares Prize Essay. For Mahomedans. 1842. 2 eds. 3,500.

*The Messiah.* 12mo. 244 pp. By Dr. Bowron. 1843. 1,500.

*The Indian Pilgrim.* (Talib ul Najat.) 240 pp. Translated by Babu John Hari and Rev. J. Warren. 1843. 2 eds. 5,000. Roman. 256 pp. 1850. 1,000.

\* *The Pilgrim's Progress.* Abridged by the Rev. W Bowley. 12mo. 192 pp. 1844. 2,000.

\* *History of Ruth.* Roman. 16mo. 40 pp. Translated by the Rev. J. Warren. 1844. 2 eds.

*Answer to Saulut uz Zaigam,* a Muhammadan work against Christianity. 12mo. 160 pp. By the Rev. J. C. Ranken. 1844. 2,000.

\* *Flavel's Fountain of Life.* (Chasma i Zindagi.) Roman. 12mo. 461 pp. 1844. This work is now being re-printed in "The Christian Treasury."

\* *Nasihat Nama.* Roman. 24mo. 103 pp. 1848.

\* *The Creation and Fall of Man.* Roman. 12mo. 150 pp. By Rev. Dr. Owen. 1851. 1,000.

\* *The Pilgrim's Progress.* Roman. 8vo. 196 pp. Translated by Babu John Hari. 1853. 1,700. 1855. 267 pp. 2,000.

*The Need of a Saviour.* 112 pp. By Rev. Ishuri Dass. 1855. 3,000.

\* *Psalms and Hymns.* Roman. 482 pp. By the American Presbyterian Mission. Printed in England. 1855. 2,000.

\* *The Peep of Day.* 123 pp. By the Rev. C. B. Leupolt. 1855. Roman 200. Arabic 147 pp. 2,000.

*Lectures on Theology.* 12mo. 648 pp. By Rev. Ishuri Dass. 1855. 2,000.

\* *The Confession of Faith.* Roman. 18mo. 171 pp. 1864. 6 as.

\* *Scripture Questions.* Roman. 18mo. 169 pp. 1865. 8 as.

*Talim ilm i Ilahi.* (Treatise on Theology). 8vo. 196 pp. By the Rev. Dr. Owen. Lithographed at Agra, 1863. 8 as.

\* *The Women of the Bible.* Roman. 16mo. 321 pp. By Mrs. Walsh. 1866. 1,500. 8 as.

\* *Rag Mala.* Roman. Oblong. 79 pp. Hymns for Children. By the Rev. J. F. Ullmann. 1863.

\* *Commentary on Matthew and Mark.* Roman. 8vo. 315 pp. Translated by the Rev. J. L. Scott from the commentary of Jacobus. 1866. 2,500. Price Rs. 1 $\frac{1}{4}$ . The Commentary on Luke and John is nearly ready.

\* *The Holy War.* (Jang i Muqaddas.) Roman. 8vo. 343 pp. Translated by Babu John Hari. 1866. 2,000. Price 1 Rupee.

*Guldasta.* 144 pp. Translated by Mrs. Walsh from "Far Off." 1867. 500.

\* *Commentary on Isaiah.* Roman. 8vo. By Rev. Dr. Owen. In the Press.

*Monthly Periodical.*

\* *Makhzan I Masih.* (The Christian Treasury.) 8vo. 32 pp. Roman. Commenced in 1868. Translations of Standard Christian works and original articles. Annual Subscription, Rs. 2 $\frac{1}{4}$ .

9. MIRZAPORE MISSION PRESS.

A Lithographic Press was established at Mirzapore in 1839, in connection with the Mirzapore London Mission. The chief object at first was to print the *Khair Khwah i Hind*, a religious newspaper, which was edited for 20 years by the Rev. Dr. R. C. Mather. Letter-press printing was added a year or two afterwards. From the commencement to the present time the press has been chiefly under the management of Dr. Mather, a zealous and successful labourer in the cause of Urdu Christian literature. The distinguishing feature of the Mirzapore Press is perhaps the number of its publications in Urdu-Roman. The Arabic character, however, has also been extensively employed. The last edition of the Urdu-Arabic Bible is a beautiful specimen of typography.

In the following list of the Mirzapore Publications, Tracts and Books printed for Societies are excluded—only those which appear to have been issued by the Press are mentioned.

*Grotius on the Truth of the Christian Religion.* Part I. By the Rev. R. C. Mather. 1840. Out of print.

\* *The Anxious Inquirer.* Roman. Translated by the Rev. W. Buyers. 1844.

\* *Catechism.* Roman. 12mo. 21 pp. 1847 500. 2nd ed. 1860. 1,000. 1 anna.

*Scripture Characters.* 8vo. 214 pp. By the Rev. W Smith. From Adam to Joseph. Persian 1848. 500. 12 as.

\* *Little Henry and his Bearer.* Roman. 12mo. 43 pp. 1848. 500. 2nd ed. 1859. 1,000. 4 as.

\* *Little Anna.* Roman. 12mo. 26 pp. 1848. 500. Persian. 48 pp. 1848. 500.

\* *Gulzar.* A Religious Story Book. 1849. Roman 500. Persian 500.

\* *Moffat's Forsaken Mother.* Roman. 16mo. 13 pp. 1849. 500. 2nd ed. 1860. 1,000. 1 anna.

\* *Life of Muhammad Shaban.* Roman. 16mo. 35 pp. 1849. 500. 2nd ed. 1860. 1,000. 1 anna.

\* *Life of Africander.* Roman. 16mo. 38 pp. 1849. 500. 2nd ed. 1860. 1,000. 1 anna.

*Sermons.* (Tariq ul Auliya.) Persian. 8vo. 294 pp. By the Rev. W Smith, Benares. 1849. 500. 2nd ed. 1859. 1 rupee.

- \* *The Lord's Dying Command.* Roman. 16mo. 28 pp. By Mr. Mackay. 1850. 500.
- \* *The German Cripple.* Translated by the Rev. W. Glen. 16mo. 24 pp. Roman. 500. Persian 500. 1850. 2nd ed. Pers. 1864. 1,000. 1 anna.
- \* *Little Lewis.* Roman. 12mo. 36 pp. Translated by Mr. Mackay. 1850. 500.
- \* *Manual of Theology.* Roman. Vol. I. 12mo. 310 pp. Chiefly prepared by Dr. Mather from Erskine and Fisher's Explanation of the Shorter Catechism. 1850. 500. 2nd ed. 1864. 1,000. 12 annas.
- \* *The Man that Killed his Neighbour.* 16mo. 36 pp. 1851. Roman 500. Persian 500. 2nd. ed. Pers. 1859. 1,000. 1 anna.
- \* *Sermon on the Sins that so easily Beset us.* Roman. 16mo. 28 pp. By Rev. Dr. Mather. 1851. 500. 2nd ed. 1860. 1,000. 1 anna.
- \* *The Dairyman's Daughter.* Roman. 16mo. 180 pp. Translated by the Rev. J. Warren. 1852. 500. 2nd. ed. 1860. 4 annas.
- \* *The Woodman and his Dog.* Roman. 12mo. 36 pp. Translated by Mr. Mackay. 1852. 500.
- \* *The Young Cottager.* Roman. 8vo. 26 pp. Translated by the Rev. J. Warren. 1853. 500. 2nd. ed. 1861.
- \* *Companion to the Bible.* Roman. 12mo. 300 pp. Translated by the Rev. Messrs. Mather and Glen. 1853. 500. 2nd ed. 1860. 1 Re.
- \* *Ancient and Modern Church History.* Roman. 12mo. First three centuries from Sir W Muir; remainder from Barth. Translated by the Rev. J. H. Budden. 1854. 500. 1 rupee.
- \* *Tilori Dori.* The Threefold Cord. Roman. 1854. New ed. 1861. 4 annas.
- \* *Celebrated Places of Scripture.* Roman. 8vo. 105 pp. 1859. 1,000. 8 annas.
- \* *Christian Missions.* Roman. 8vo. 78 pp. 1860. 1,000. 6 as.  
The two preceding works were chiefly selected from the Khair Khwah-i-Hind by the Rev. M. A. Sherring.
- \* *Scripture Quadrupeds.* Roman. 16mo. 92 pp. Translated by W Gurney, a Native Christian, from the R. T. Society's work. 1860. 6 annas.
- \* *Sermon on the Influence of Christianity on Women.* Roman. 16mo. 31 pp. Translated from Dr. Kay. 1860. 1,000. 2 annas.
- \* *String of Pearls.* Roman. 16mo. Illustrated with 60 Scripture engravings. 1861. 2,000. 2 annas.
- \* *Sermons by Samuel Derevera.* Roman. 8vo. 81 pp. 1862. 1,000.
- \* *Chirag i Kalam.* Daily Light on the Daily Path, a Devotional Text Book in the words of Scripture. Roman. In 12 Nos. Edited by Rev. W Bright from Bagster's work. 1862. 1,000. Rs.  $1\frac{1}{4}$ .
- \* *Mufid Sawalat.* On Self-Examination, from Rev. J. Alleine. Edited by the Rev. S. R. Asbury. 1862.
- \* *Guldasta.* Nos. I.—VII. Descriptions of animals, with illustrations, anecdotes, &c. Published at various periods between 1848 and 1865. Roman and Persian editions. 3rd ed. Roman. 143 pp. 1865. 1,000. Single Nos. 1 anna. Complete 5 annas.
- \* *Guide to Native Christians in Training their young Children.* Roman. 32mo. 16 pp. By Mrs. Sherring. 1865. 500. 1 anna.

10. BISHOP'S COLLEGE PRESS, CALCUTTA.

The Compiler has not met with any complete list.

*Munyat ul Umam*, or "The Desire of all Nations." A Tract on the Divinity of our Lord Jesus Christ, addressed to the Muhammadans of India. By the Rev. S. Slater. 8vo. 96 pp. 1854.

V R. B. Fund, No. 2. *Sarchashma i Muhabbat*. A Tract on the attribute of Love as exhibited in true Religion. By the Rev. S. Slater. 8vo. 100 pp. 1860.

V R. B. Fund. No. 3. *Epistle to Diognetus*. Translated by Babu Tara Chand. 8vo. 26 pp. 1860.

*Practical Exposition of the Ten Commandments*. 2nd ed. 12mo. 103 pp. 1851.

22 Coloured Prints of Scripture History, with Descriptions in Urdu and Hindi. S. P. C. K. Per set, Re. 1, annas 6.

*Card*. Containing the Ten Commandments, Lord's Prayer, and Apostles' Creed. S. P. C. K.

11. SECUNDRA ORPHAN PRESS.

A Press was established at Secundra, 5 miles from Agra, in connection with the Church Mission Orphanage, after the famine in 1838. It grew to such an extent that, before the Mutiny, a large proportion of the Government printing at Agra was executed by it. The Press was destroyed during the Mutiny, but the Native Christian workmen were employed at a Government Press afterwards established at Allahabad. A Press in connection with the Orphanage was re-established, on a small scale, at Secundra, in 1861. The following is a list of the Urdu Publications as far as they have been ascertained, exclusive of those printed for Societies:—

*Companion to the Communion*. 12mo. 94 pp. Translated from Bishop Wilson. 1848.

*Agathos*. Part I. 12mo. 12 pp. 1861. 500.

*The Spring Morning*. Part II. 12mo. 30 pp. 1861. 500.

*The Tent on the Plain*. A Sunday Story. Part III. 12mo. 23 pp. 1861.

*Hymn Book*. 12mo. 266 pp. 1864.

\* *History of the Passion Week Harmonized*. Roman. 12mo. 22 pp. By Mrs. Hoërlé. 1867. 2 annas.

*On the Lord's Supper*. 12mo. 8 pp. By the Rev. H. W. Shackell. 1867. 3 pie.

*Short Catechism for Inquirers*. 12mo. 6 pp. By the Rev. J. Hoërlé. 3 pie.

*Church Catechism*. 3 pie.

*Selections from Book of Common Prayer, With Psalms*. 8 annas.

*The Threefold Cord*. 12mo. 96 pp. 1868.

*Scripture Geography*. 12mo. 104 pp. By the Rev. J. Jacob. 1867. 1,500. 8 annas.

\* *Gyan Dipak*. 12mo. 144 pp. Roman. A monthly Periodical for the Young. Published for 18 months during 1866-7. Re. 1.

*Khair-Khwah-i-Khalq.* Persian. A bi-monthly Periodical. Published for a time.

## 12. GERMAN MISSION, MOZUFFERPORE, TIRHOOT.

The Publications of this Mission have been chiefly in Hindi. The establishment of the Press is noticed under that language.

The following have been published in Urdu :—

*Ishthiar.* Proclamation. 8vo. 12 pp.

*Catechism.* 8vo. 8 pp.

*On Fasting.* 8vo. 15 pp.

*A Comparison between Hinduism, Muhammadanism and Christianity.* 8vo. 10 pp.

*The Ten Commandments and Way of Salvation.* 4to. 2 pp.

The preceding are all by the Rev. A. Sternberg.

*On Sacrifice and Atonement.* 8vo. 13 pp. By the Rev. T. Schorish, and the conclusion by the Rev. H. Hoppner.

\**Alphabet in Urdu and Duties of Children.* 8vo. 16 pp. Translated by the Rev. H. Hoppner.

## 12. AMERICAN METHODIST EPISCOPAL MISSION.

\**Christian Hymn Book.* Masihi Git ki Kitab. 16mo. 48 pp. Roman. Compiled by Rev. J. W. Waugh. 1862. 500.

\**Moral Stories.* Akhlaqi Kahanian. 16mo. 56 pp. Roman. By Mrs. E. J. Humphrey. 1863. 1,000. 4 annas.

\**Catechism.* No. 1. of M. E. Church. 16mo. 30 pp. Roman. By Rev. J. W. Waugh. 1864. 3 eds. 2,500. 1 anna.

*Brief Testimony of the Quran to the Christian Religion.* 8vo. 12 pp. By the Rev. J. T. Gracey. 1864. 2,000. 1 anna.

*Explanations of Difficult Scripture Texts.* 12mo. 26 pp. Persian. By the Rev. S. Knowles. 1864. 3,000. 1½ annas.

*Sermon on Faith.* 12mo. 30 pp. Persian. Translated from Wesley. By Rev. S. Knowles. 1865. 2,000. 1 anna.

*Sermon on the New Birth.* 12mo. 38 pp. Translated from Wesley. By Rev. S. Knowles. 1866. 1,000. 1 anna.

*Ek Waz.* 12mo. 54 pp. Translation by Rev. J. D. Brown, of a Sermon by Bishop Morris on Church Polity. 1866. 1,000. 8 annas.

*Din i Haqq.* Part I. 8vo. 102 pp. Pers. 1866. 2,200. 4 annas.

Do. Part II. 8vo. 146 pp. Pers. 1866. 2,200. 4 annas.

*Waz Nama.* The Young Preacher's Guide. 12mo. 80 pp. By Rev. S. Knowles and J. Baume. 1866. 1,000. 5 annas.

\**Talimat aur Discipline.* 8vo. 172 pp. Roman. Translation, by the Rev. I. L. Hauser, of the principal parts of the Book of Doctrines and Discipline of the M. E. Church. 1866. 5,000. 8 annas.

*Girdab i Nashabazi.* The Whirlpool of Intemperance. 12mo. 44 pp. Persian. By Rev. J. D. Brown. 1866. 2,000. 2 annas.

\**Masihi-Git-ki-Kitab.* 16mo. 160 pp. Roman. Hymn Book. 1866. 1,000. 4 annas.

\**M. E. Catechism.* No. 2, with Scripture Proofs. 16mo. 56 pp. Roman. By Rev. J. W. Waugh. 1866. 750. 2 annas.

\* *Amus Amfield*. (Amos Armfield). 16mo. 83 pp. Roman. Translation by Rev. E. W. Parker. 1867. 500. 3 annas.

\* *Najat Dihinda ki Rah*. 16mo. 67 pp. For Sunday Schools. By Rev. J. M. Thoburn. 1867. 500. 2 annas.

*Ruhani Tazkira*. 12mo. 34 pp. Pers. A Controversial Tract by Munshi Rajab Ali. 1867. 3,000. 2 annas.

*Rules of Biblical Exegesis*. 12mo. 59 pp. Pers. By Rev. H. Mansell. 1867. 1,500. 2 annas.

*The Children of the Bible*. 8vo. 121 pp. Pers. Translated by Rev. S. Knowles. 1867. 2,000. 4 annas.

*Miftah ul Majlis*. Rules of Order for deliberative Assemblies. 8vo. 30 pp. Pers. By Rev. H. Mansell. 1867. 1,000. 3 annas.

*Sharif Nisbaten*. 8vo. 48 pp. By Munshi Rajab Ali. A Controversial Tract, comparing Christ and Mahomed with Moses. 1868. 2,000. 3 annas.

*Watson's Life of Wesley*. Abridged. 8vo. 188 pp. Pers. By Rev. H. Mansell. 1868. 1,000. 6 annas.

\* *Little Gozel*. 18mo. 28 pp. Roman. Account of a girl. Translated by Mrs. Mansell. 1868. 500. 1 anna.

*Wesley's "Christian Perfection."* 8vo. 62 pp. Pers. Translated by Rev. H. Mansell. 1868. 1,000. 2 annas.

*Tahqiq-ul-Mazhab*. 8vo. 76 pp. Pers. By Narayan Singh, a Zemindar, shewing his reasons for becoming a Christian. 1868. 1,000. 4 annas.

*Mitchell's Letters to Indian Youth on the Evidences of Christianity*. 8vo. 244 pp. Pers. Translated by Rev. J. D. Brown. 1869. 1,500. 6 annas.

*Hidayat Nama*. 16mo. 16 pp. Pers. By Rev. T. J. Scott. 1869. 1,000.

*Haqiqi Aftab*. 12mo. 41 pp. Pers. A Sermon by Munshi Rajab Ali, on the "Sun of Righteousness." 1869. 2,000.

\* *Selections from the Old and New Testaments*. For Schools. 12mo. 280 pp. Roman. By Rev. J. W. Waugh. 1869. 1,000.

*Lecture on the Brahma Somaj*. 12mo. 40 pp. Pers. By Rev. T. J. Scott. 1869. 1,000.

\* *Third Catechism of Doctrines of the M. E. Church*. 16mo. 120 pp. Roman. By Rev. J. W. Waugh. 1869. 2,000.

\* *Woman and her Saviour in Persia*. 16mo. 102 pp. Roman. By Mrs. Parker. 1869. 1,000.

\* *The Bible True*. Theological Talks with Boys. 16mo. 96 pp. Roman. By Rev. E. W. Parker. 1869. 1,000.

\* *The Babylonish Captivity*. 12mo. 120 pp. Roman. By Rev. J. W. Waugh. 1869. 2,000.

#### Periodicals.

\* *Kaukab i Iswi*. 4to. 8 pp. Roman. Illustrated. Monthly Periodical. Edited by Rev. J. W. Waugh. 22 Nos. 500.

*Shams ul Akhbar*. Foolscap. 8 pp. Pers. Monthly Newspaper, leavened with Christianity. Edited by the Rev. J. H. Messmore. 10 Nos. 1,500.

## 13.. AMRITSAR MISSION.

A few years ago, Maulvi Imad ud Din, a Teacher in the Government Normal School, Lahore, was baptised by the Rev. R. Clark of the Amritsar Church Mission. A spirit of inquiry was excited, and as the new convert was a man of some learning and ability, he was encouraged to write several works, which were issued at the risk of the Rev. R. Clark. A grant was obtained from the Punjab Tract Society ; some copies were sold, &c. The following seem to have been published :—

*Tahqiq ul Iman.* A Search after the True Faith. 8vo. 154 pp. 1866. 1,500. 8 annas.

*Waqiat i Imadia.* An account of the way on which Maulvi Imad-ud Din was brought to Christ. 8vo. 18 pp. Lahore. 1 anna.

*Ittifaq Mubahisa.* An account of the Discussion held at Amritsar between Christians and Musalmans in 1867. 8vo. 71 pp. 1867. 1,000. 4 annas.

*Haqiqi Urfan.* Twelve monthly Tracts, each 16 pp. octavo. Printed at Lahore in 1868. Contents :—

- January.....On the First and Second Adam.
- February....On the Holy Spirit.
- March.....On Twenty Excellencies of Christ.
- April..... On Fifty-four Prophecies of Christ.
- May .....On the Miracles of Christ.
- June.....On Fourteen Prophecies of Christ.
- July.....The Teaching of Christ Divine.
- August.....On Bodily and Spiritual Death.
- September....On a Right Faith.
- October.....What is Salvation ?
- November. .On the Heavenly Love which was made manifest by Christ.
- December....On the Greatness and Glory of God.

*Hidayat ul Musalmin.* (Guide to Salvation for Musalmans.) An Answer to the Ijaz i Isawi, a controversial work. 8vo. 457 pp. Lahore. 1 $\frac{1}{2}$ . Rs. 1 $\frac{1}{2}$ .

## 14. H. CARRE TUCKER, ESQ., C.B.

Probably no private individual in India has done more for Christian Vernacular Literature than the late Commissioner of Benares. Besides very liberal donations to Tract Societies, he published a number of works on his account, which he circulated freely. Many of them were destroyed during the Mutiny. A few copies of some of them can still be obtained at the Mirzapore Mission Press. The Tract Societies in North India should preserve sets of them, that they may at be reprinted any time.

*Blunt's Lectures on Elisha.* 12mo. 156 pp. Translated by the Rev. W Glen. 1846.

*Life of our Lord Jesus Christ and Acts of the Apostles,* from H. Martyn's New Testament.

*Claremont Tales.* By Miss C. Tucker. Translated by Shunker Sing. 1855.

*Cleon and Maia; or Alexandria in the third Century.* Abridged from "Sketches of Christian Life." Translated by Babu Shiv Prasad. 8vo. 87 pp. 1856.

*Daybreak in Britain.* 8vo. 104 pp. By Miss C. Tucker. Translated by Babu Ishuri Dass. 1855.

*Distant Hills.* By Charlotte Elizabeth. Translated by Kali Prasad.

*Dunallan.* Abridged from Grace Kennedy. Translated by Babu Shiv Prasad.

*Little Henry and his Bearer.* Translated by Babu Shiv Prasad.

*Jews, Brief History of the.* 8vo. 241 pp. By H. C. Tucker, Esq. Translated by the Rev. W. Glen. Mirzadore Press. 1847.

*The Divinity of Jesus.* Translated by Babu Ishuri Dass.

*Judah's Lion.* By Charlotte Elizabeth. Translated by Babu Ishuri Dass.

*Little Merchants : or Honesty the best Policy.* From Miss Edgeworth, by Radha Kishun.

*Notes on Self Improvement.* Adapted from Todd's Student's Guide by C. C. Fink, Esq.

*Simple Susan.* By Miss Edgeworth. Translated by Kasinath.

*True Heroism.* By Miss Tucker. Translated by Babu Shiv Prasad.

*A Whip for the Indolent.* 8vo. 41 pp. Adapted from "Life in Earnest," by Babu Shiv Prasad. 1856. 5,000.

## 15. MISCELLANEOUS.

*Compendium of the Book of Common Prayer.* 8vo. Calcutta. 1814.

*Sellon's Abridgment of the Holy Scriptures.* 8vo. 303 pp. Printed for the Calcutta Diocesan Committee of the S. P. C. K. Calcutta. 1822.

*Book of Common Prayer.* 4to. Translated by Lewis DeCosta. Calcutta.

*Book of Common Prayer.* Translated by Rev. H. Martyn. 8vo. Calcutta. 1818. Do. edited by Archdeacon Corrie. 1834.

*Homilies of the Church of England.* 8vo.

*Harmony of the Gospels.* 8vo. 390 pp. Baptist Mission Press. Calcutta. 1823.

*Family Prayers.* 12mo. 30 pp. By the Rev. T. Morris. Calcutta C. M. P. 1825.

\* *Child's Book of the Soul.* Roman. 12mo. 54 pp. Published by the Benares Christian School Book Society. Calcutta. 1838.

*Instruction on Christian Duties.* 8vo. 65 pp. London. 1838.

*Address to the Inhabitants of Patna,* by "William Start, a servant of Jesus Christ."

*On Salvation.* By Rev. W Start.

*Jubilee Letter of the C. M. S.* 12mo. 11 pp. 1849.

*Commentary on Genesis.* 8vo. By the Rev. W. Wilkinson.

*Commentary on Matthew.* 12mo. 256 pp. By the Rev. J. T. Thompson. Nagri. Calcutta. 1850.

*The Saviour's Complaint, or a Looking Glass for the Heart.* 12mo. 22 pp. By Sujat Ali. 1859. 500.

\* *The Hindustani Choral Book.* 8vo. 100 pp. Compiled by the Rev. J. Parsons. Containing Native tunes as sung by Native Christians. With Music. Medical Hall Press, Benares. Rs. 1 $\frac{1}{2}$ .

*Git Sangrah.* By Rev. J. Parsons and J. Christian, Esq. 293 Hindu and Urdu Christian Hymns in Devanagari. Medical Hall Press, Benares. Cloth, 9 annas; half bound, 12 annas.

\* *Entertaining Anecdotes.* Moral and Religious. Chand Mufid Hikaitin. Roman. 16mo. Selected from the German and English, and translated by the Rev. H. Stern. Medical Hall Press, Benares. 6 as.

\* *Catechism on the Christian Religion.* Roman. 12mo. 117 pp. Translated from two German Treatises, by the Rev. H. Stern. 1868. Medical Hall Press, Benares.

*Two Sermons on Infant Baptism.* 8vo. 36 pp. Translated by the Rev. D. Mohan. Allahabad. 1864.

*Naya Kashi Khand.* 12mo. 215 pp. By the Rev. W Smith. A dream about Benares, and the manner in which its inhabitants will embrace Christianity. B. M. P. Calcutta.

*Kashif ul Israr.* 12mo. 26 pp. By Maulvi Abdul Masih. "This book proves that Muhammad was not a true prophet, and the Quran is not from God: but salvation is only by Jesus Christ." 1865.

*Story of the Beginning of Death.* Verse. 8vo. 38 pp. By a Native Christian. N. C. Orphan Press, Allahabad. 1863. 8 annas.

*Autobiography of the Rev. Tulsi Paul.* 8vo. 34 pp. Meerut, 1868.

*The Warning Cry.* 8vo. 16 pp. By W Briggs, Esq. On the Second Advent. Lahore. 1869.

*Emsal al Haqaiq.* 8vo. 40 pp. Pers. Translated from the German by the Rev. R. Höernlé. Eighteen emblems. Meerut. 1868. 2 annas.

*Mirror of the Koran.* 8vo. 37 pp. Pers. By Munshi Mahkub Masih, Persian Teacher, St. John's College. Agra. 1860.

*Shir i Tiflan.* (Milk for Babes.) 8vo. 84 pp. Persian. By the Rev. T. V. French. A simple Statement of Scripture Doctrine in connexion with each article of the Creed, for the instruction of simple inquirers, especially Hindu and Muhammadan women. Agra. 1858.

*Means of Peace.* 8vo. 76 pp. By Abdullah Athim. For Muhammadans. 1866.

*Doctrines of Hinduism.* 16mo. 24 pp. Delhi.

*Old Testament Stories.* Translated from the C. V. E. S. Society's publication, by the United Presbyterian, Mission. Rajpootana. 1867

## 16. THE BOMBAY TRACT AND BOOK SOCIETY.

*Remarks on Muhammadanism.* 12mo. 16 pp. Translated by Rev. Dr. Wilson, with some alterations, from Grotius. 1832. 2,500.

*Refutation of Muhammadanism.* 8vo. 128 pp. By Rev. Dr. Wilson. Reply to a pamphlet published in Bombay by Haji Muhammad Hashim Isfahani. 1834. 2,000.

*The Shorter Catechism.* 31 pp. Somewhat abridged. 1833. 2 eds. 3,000.

*The Ayah and her Lady.* Translated by Lieut. Woodward. 1837 2 eds. 3,000.

*An Address to Musulmans.* 50 pp. By Capt. F. B. White. 1834. 2 eds. 4,000.

*The Purity and Integrity of the Bible.* An extract from Dr. Wilson's Refutation of Muhammadanism. 1839. 1,500.

*The Way of Salvation.* (Tarik i Najat). 12 pp. An extract from Dr. Wilson's Refutation of Muhammadanism. 1840. 1,500.

*The Jews.* 20 pp. By Rev. R. Nesbit. 1842. 2,000.

*Relief to the Sin-burdened.* 12mo. 24 pp. Translated from the Marathi Tract by J. T. Molesworth, Esq. 1849. 2,000.

*Child's Picture Book.* 32mo. 32 pp. 1850. 2,000.

*The Instructions of Christ.* 32 pp. Extracts from the Sermon on the Mount, &c. 1850. 2,000.

*The Wrath to Come.* 8 pp. Translated by Mr. S. Daud from a Marathi Tract. 1857. 3,000.

*The Little Substitute.* 5 pp. Adapted from a Madras Tract. 1859. 3,000.

*Vicarious Punishment.* 18mo. 46 pp. Adapted from the English, by the Rev. A. Abbot. 1863. 1,000.

*The Judgment Day.* 12mo. 5 pp. Translated, with some alterations, by the Rev. J. G. Deimler from a Sermon by Holfacker. 1864. 1,000.

*Translated and Published by the Rev. J. G. Deimler.*

*Qalb ul Insan.* Translated from the German.

*The Heart Book.* 12mo. 82 pp. Translated from the German. 3 annas.

## 17. THE MADRAS TRACT SOCIETY.

(*Dekhani Dialect.*)

*Tracts.*

*Sermon on the Mount.* 26 pp. 1841.

No. 1. *The Fall and Recovery of Man.* 18mo. 35 pp. 1862. 5,000.

No. 2. *Relief to the Sin-Burdened.* 18mo. 22 pp. Adapted from a Bombay Tract. 1862. 5,000.

No. 3. *Who is the Son of God?* 18mo. 18 pp. 1862. 5,000.

No. 4. *Salvation by Grace.* 18mo. 20 pp. 1862. 5,000.

No. 5. *The Birth of Christ.* 18mo. 34 pp. 1862. 5,000.

No. 6. *The Death of Christ.* 18mo. 57 pp. 1862. 5,000.

The above, except No. 2, are adapted from Calcutta Tracts.

*Books.*

*Refutation of Muhammadanism.* 8vo. 124 pp. By Dr. John Wilson of Bombay. 1847

*Comparison between Christianity and Muhammadanism.* 12mo. 356 pp. Prize Essay by Rev. H. Heinig. Benares. Printed at Allahabad. (Not Dekhani.) 1852. 1,500.

*Short Stories for Children.* English and Hindustani. 18mo. 59 pp. By Lieutenant Colonel F. S. Gabb. 1853.

*Miscellaneous.*

*Thoughtless Beg and Sheikh Wiseman.* Eng. & Hind. 12mo. 8 pp. By Lieut. Col. F. S. Gabb.

*Abridgment of the Bible, with Vocabulary.* 18mo. 61 pp. By Rev. L. Craddock. 1857.

*The Christian's Creed and the Christian's Prayer.* Handbill. 1861.

*Sulasut Tul Kutuub.* By Captain W R. Aikman. Madras. An English translation by the Author was printed in 1868. 8vo. 170 pp. On the Muhammadan Controversy ; current traditions refuted.

### ALPHABETICAL LIST OF URDU TRACTS.

*Abbreviations :—* Al., Amer. Pres. Miss. Allahabad ; Agra, The Agra Tract Society ; Cal., The Calcutta Tract Society ; Ben., The Benares Tract Society ; Lod., Amer. Miss. Press, Lodiana ; Meth., Amer. Methodist Episcopal Church ; N. I., North India Tract Society ; Ser., Serampore Mission.

Adalut o Magferat. (Justice and Mercy). Lod. 1866.

Adam, To the Children of. Lod.

Adam, The First Sin of. Lod. 1863.

African Servant, The. Ben.

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Aftab i Alamtab, or Aftab i Najat. Lod. 1861.

- Ahwal i Khalil Ullah. Life of Abraham. Lod. 1864.

Ahwal i Talib i Najat. Lod. 1866.

Alphabet and Duties of Children. Mozufferpore.

Answers to Certain Questions. Ben. 1849. Cal. N. I.

Do. to Questions of an Inquirer. Al. 1853.

Asul i Marifat i Haqiqi. Lod. 1863.

Babs Mufid ul Am. Agra. 1852.

Baptism, Two Sermons on Infant. Allahabad. 1864.

Bayan i Farqalit. Lod. 1863.

Bible, The Adventures of a. Lod. 1869.

Do. History. Cal. 1855.

Do. and Koran, Short Comparison between. Al. 1844.

Do. Purity and Integrity of the. Bombay. 1839.

Blind Bartimaeus. Lod. 1866.

Bob, the Cabin Boy. Lod. Ben.

Brahma Somaj, Lecture on the. Meth. 1869.

Brazen Serpent, The. Cal. 1837. N. I.

Do. Lod. 1864.

\* Catechism. Mirzapore. 1849.

Do. Lod. 1852.

Do. Mozufferpore.

Do. Church. Various editions.

Do. on the Principles of Religion. Cal. 1830. Agra.

\* Do. for Young Children. Al. 1852.

Do. for Enquirers, Short. Secundra.

Do. The Shorter. Bombay. 1833. Lod.

Do. in Verse. Lod. 1868.

\* Do. Methodist Episcopal Church. No. I. 1863.

\* Do. Do. II. 1866.

\* Do. Do. III. 1869.

\* Do. of Synod of N. I. Presbyterian Church. Al. 1855.

\* Do. Ulmann's. Al. 1855.

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 Choice Maxims. Lod. 1865.  
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 \* Christian Mother, The. Agra. 1850. Lod.  
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 Fall and Recovery of Man, The. Cal. 1827. Lod. Madras.  
 Famines, On. Lod. 1868.

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 Fig Tree, The Barren. Lod.  
 Flood, Story of the. Lod. 1864.  
 Fornication, Against. Cal. 1845.  
 Friendly Counsel. Lod.  
 \* German Cripple, The. Mirzapore. 1850.  
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 God's Tenth. N. I. 1868.  
 Good News. Lod.  
 Gospel binding upon All, The. Ser. Al.  
     Do. The Glorious. N. I. 1862.  
     Do. Messenger, The. Ser.  
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 Heart taken Captive, The. Lod. 1867.  
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- Anecdotes, Entertaining. Dr. Lazarus.
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 Miftah ul Asrar. Agra. N. I.  
 Mitchell's Letters on the Evidences. Meth. 1869.  
 Mizan ul Haqq. Agra. N. I. Lod.  
 Muhammadanism, Wilson's Refutation of. Bombay. 1834. Madras.  
 Lod.  
     Do. Rise, Progress, and Decline of. Al. 1841.  
 Munyat ul Uman. Bishop's College Press. 1854.  
 \* Najat Dikinda ki Rah. Meth. 1867.  
 \* Nasihat Nama. Al. 1848. Lod. Also in Persian.  
 Naya Kashi Khand. Calcutta.  
 Nayaz Nama. N. I. 1867.
- Old Testament Stories. United Pres. Mission. Beawr.  
 Palestine, Brief Geography of. Agra.  
 \* Peep of Day. Al. 1855. Also, Arabic.  
 Phulmani and Karuna. Agra. 1866. R. T. S.  
 Pilgrim's Progress. Abridged. Lod. Al.  
 \* Do. Roman. 1853.  
 Pitcairn Islanders, The. N. I. 1866.  
 Prayer, Book of Common. By L. De Costa. Calcutta.  
     Do. Martyn's Translation. Calcutta.  
     Do. Compendium of. Calcutta. 1814.  
     Do. Selections from. Secundra.
- \* Rag Mala. American P. M. 1863.  
 Refutation of the Koran. Halle.  
 Rising of the Sun of Righteousness. N. I. 1859.  
 \* Ruth, History of. Al. 1844.

- Sarchashma i Muhabhat. B. C. P. 1860.  
 Saviour, The Need of a. Al. 1855.  
 Scripture Characters. Mirzapore. 1848.  
   Do. Geography. Secundra. 1867  
 \* Do. Passages. Lod. 1868.  
   Do. do. Select. Agra. 1851. N. I.  
 \* Do. Quadrupeds. Mirzapore. 1860.  
 \* Do. Questions. Al. 1865.  
 Self-Improvement, Notes on. H. C. Tucker, Esq.  
 Sellon's Abridgment of Scripture. S. P. C. K. 1822.  
 \* Selections from Old and New Testaments for Schools. Meth.  
 1869.  
 Sermons by Rev. W Smith. (Tariq ul Anliya). Mirzapore. 1849.  
 \* Do. by S. De Rivera. Mirzapore. 1862.  
 Shir-i-Tiflan. Agra. 1858.  
 Simple Susan. H. C. Tucker, Esq.  
 \* Soul, Child's Book of the. Benares C. School B. Society. 1838.  
 Lod.  
 \* Stories, Moral. Meth. 1863.  
   Do. Short. English and Hindustani. Madras. 1853.  
 \* Strings of Pearls. Mirzapore. 1863.  
 Sulasut Tul Kuntuub. Madras. 1867  
 Summula Doctrinæ Christianæ. Halle. 1743.  
 Tahkiq ul Iman. Amritsar. 1866.  
 Talim ilm i Ilahi. Al. 1863.  
 Tariq ul Hayat. Agra. 1853. R. T. S. Lod.  
 Ten Commandments, Practical Exposition of the. B. C. P. 1857.  
 Theology, Lectures on. Al. 1855. Lod.  
 \* Do. Manual of. Vol. I. Mirzapore. 1850.  
 \* Threefold Cord. Mirzapore. 1854.  
   Do. Arabic. Secundra. 1868.  
 True Heroism. H. C. Tucker, Esq. Agra.  
 Way of Life. Lod. 1847  
 Wesley, Life of John. Meth. 1868.  
 Wesley's Christian Perfection. Meth. 1868.  
 \* Woman and her Saviour in Persia. Meth. 1869.  
 \* Women of the Bible. Al. 1866.  
 \* Young Cottager. Ben. Mirzapore. 1853.

## PERIODICALS.

- Khair Khwah i Hind. Mirzapore.  
 Khair Khwah i Khalq. Secundra.  
 Gyan Dipak. Secundra.  
 Kaukab i Iswi. Meth.  
 Shams ul Akhbar. Meth.  
 The Christian Treasury. Am. P Mission. Allahabad.  
 The last three are still published.

## PUNJABI.

The Punjab includes the large triangular district in the north-west of India. The area is about 100,000 square miles, and the population about 15 millions. Punjabi is the dialect spoken by the greater part of the people, especially in the villages. It is the language of the Sikhs.

The claims of Punjabi to be considered a distinct language are disputed, though chiefly by Europeans who have not given much attention to its study. It is regarded by them as a Hindi *patois*, and therefore they discourage its use. The best Punjabi scholars among Missionaries, consider that it ought to be recognised as a language; and that, in any case, the millions by whom it is spoken should be provided, through its medium, with at least some Christian literature.

Punjabi is usually written in Gurmukhi, the Devanagari alphabet slightly modified. Large numbers of books are published by the people in the Persian character. The language in the latter case, is probably greatly mixed.

Education is spreading in the Punjab. The total number of pupils in the schools in 1867 was 97,698, or 1 to 155 of the population.\* The total expenditure on education was Rs. 949,063.

The Lodiana Mission of the American Presbyterian Church was commenced in 1834. Lahore was not occupied till 1849. In consequence of the comparatively recent establishment of Missions, the number of converts is yet small.

### CHRISTIAN LITERATURE.

With few exceptions, every Christian Tract and Book in the Punjabi language has been provided by the American Presbyterian Mission. The Mission Press at Lodiana, already noticed, has sent forth a very large amount of Christian literature.

The Serampore Missionaries published the New Testament in Punjabi in 1815; the Pentateuch in 1817, and the whole Scriptures in 1826. The Rev. J. Newton, of the American Mission, commenced a new translation in 1837. The New Testament and portions of the Old Testament were subsequently printed,

### PUBLICATIONS OF THE LODIANA MISSION.

#### TRACTS.

*Bible, Substance of the.* 12mo. 18 pp. By the Rev. J. Newton. 1862. 3 eds. 17,000 copies.

*Bob, the Cabin Boy.* 11 pp. 5,000.

*Brazen Serpent, The.* 12 pp. By the Rev. J. Newton. 23,000.

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\* Howell's Note on the State of Education, 1866-67, p. v.

- Catechism, Religious.* 6 pp. 15,000.  
*Christ, The Life of.* 12mo. 24 pp. 15,000.  
*Do. The Lord Jesus.* Sheet. Verse. By the Rev. J. Newton and Pandit. 1867. 8,000.  
*Do. Death of Jesus.* 48 pp. By the Rev. J. Newton. 1865. 6,000.  
*Do. Resurrection of.* 23 pp. Verse. By the Rev. J. Newton and Pandit. 1865. 6,000.  
*Dharm Sar.* Essence of Religion. 12mo. 36 pp. From the Hindi. 1865. 6,000.  
*Fall and Recovery of Man.* 29 pp. 13,000.  
*Flood, The.* 16 pp. Verse. By Rev. J. Newton and Paudit. 1865. 6,000.  
*Faith in Christ.* 6 pp. Verse. By the Rev. J. Newton and Pandit. 1863. 2 eds. 14,000.  
*First Sin, The.* 20 pp. Verse. By the Rev. J. Newton and Pandit. 1864. 8,000.  
*Five Elements of Religion.* Sheet. By the Rev. J. Newton. 1864. 10,000.  
*Ganges, Bathing in the.* 12mo. 6 pp. 5,000.  
*Gospel Commended, The.* 12mo. 4 pp. Verse. By the Rev. J. Newton and Pandit. 1863. 2 eds. 14,000.  
*Hindus, Address to.* 12mo. 13 pp. 5,000.  
*Holiness, On.* 12mo. 36 pp. 5,000.  
*Love of the King's Son, The.* 12mo. 8 pp. Verse. By the Rev. J. Newton and Pandit. 1865. 6,000.  
*Mangal Marg.* 12mo. 54 pp. Verse. By the Rev. J. Newton and Pandit. 1864. 6,000.  
*Messenger of the Great Book, The.* 18,000.  
*Nistar Bidh.* (The Way of Salvation.) 12mo. 4 pp. Verse. By the Rev. J. Newton and Pandit. 1864. 6,000.  
*Objections Refuted, Hindu.* 12mo. 99 pp. Translated by the Rev. J. Newton. 1865. 13,000.  
*Pilgrims, The.* 12mo. 12 pp. 18,000.  
*Poor Joseph.* 12mo. 10 pp. 10,000.  
*Railway Ticket, The.* 12mo. 8 pp. Verse. By the Rev. J. Newton and Pandit. 1865. 6,000.  
*Religion? What is your.* 12mo. 11 pp. 5,000.  
*Saladin, Death of.* 12mo. 35 pp. Verse. By the Rev. J. Newton and Pandit. 1865. 6,000.  
*Sat Gyan Mul.* (Elements of True Knowledge.) Sheet. 1865. 8,000.  
*Saviour, Hymn in Praise of the.* Sheet. 1862. 10,000.  
*Sermon for the whole World.* 24 pp. 15,000.  
*Ten Commandments, On the.* 12mo. 6 pp. 15,000.  
*Do. Lord's Prayer and Creed.* Sheet. 1861. 2 eds. 12,000.

### BOOKS.

- Barth's Scripture History.* 120 pp. 1859. 2 eds. 11,000.  
*Bible History, Selections from.* 128 pp. 2 eds. 8,000,

- Dharm Marg.* 12mo. 138 pp. In 7 parts. Translated from Sir W Muir's *Din ki Tariq*. 1864. 2 eds. 6,000.  
*Muktimala.* 109 pp. 1860. 2 eds. 12,000.  
*Pilgrim's Progress, The.* Abridged. 12mo. 144 pp. 3 eds. 19,000.  
*Tracts.* Vol. I. 12mo. 144 pp. 1855. 3 eds. 15,000.  
*Do.* Vol. II. 100 pp. 3 eds. 15,000.  
*Upadespatri.* 12mo. 100 pp. 1862. 5,000.

#### MISCELLANEOUS.

*On Pantheism.* 12mo. 90 pp. By the Rev. Golak Nath. Published by the Agra Tract Society. 1853. 8,000. Reprinted in 1864, by the Punjab Tract Society. 6,000 copies.

*Santi Dayak.* (The Comforter.) 12mo. 28 pp. By the Rev. J. Newton. The Punjab Tract Society. 1864. 5,000.

*Selections from the Book of Common Prayer.* By the Rev. W. Keene. Amritsar Church Mission. 1859.

## MARWARI.

Marwar, also called Jodhpore, is the most extensive of the Rajpoot states, but a large portion of it is barren. It lies west of the British Territory of Ajmere. The Marwari merchants are famed over India for their wealth and enterprise. Many of them reside in Ajmere for greater security. Marwari is one of the principal dialects of Rajpootana. It has not yet been fully investigated. The Serampore Missionaries published a translation of the New Testament in Marwari, but no Mission was commenced in Rajpootana till 1860, when the United Presbyterian Church of Scotland occupied Beawr. The first Tract in Marwari was written by the Rev. W. Shoolbred, and was lithographed at the Surat Mission Press in 1862. It exhibits the leading doctrines of salvation. The Mission established a Lithographic Press at Beawr in 1863. The following is a list of Marwari publications as far as ascertained :—

*Mukti ro Marg.* (The Way to Heaven.) 12mo. 56 pp. By the Rev. W Shoolbred. Dialogue between a sepoy and farmer.

*Samjotri Mala.* 12mo. 24 pp. By the Rev. W Shoolbred. Parables of our Lord, with short expositions.

*Updesh Mala.* 12mo. 32 pp. By the Rev. W Shoolbred. Sermon on the Mount, and other extracts from the New Testament, with expositions.

*Gospel of Luke.* 12mo. 168 pp. 1,000.

*Pushkar Mahatmya Darpan.* By the Rev. J. Robson. A Tract for Pilgrims to Lake Pushkar. (This may be a Hindi.)

## TIBETAN.

Two Tracts, prepared by the Rev. Dr. Prochnow, were published in this language, by the Agra Tract Society in 1853, viz.—

*Scripture Testimony against Idolatry.* 8vo. 30 pp. 500.

*Catechism of the Principles of the Christian Religion.* 16mo. 43 pp. 300.

Several publications have since been issued by the Moravian Mission at Lahoul, on the Himalayas ; but no list of them is available.

### CASHMIRI.

The Serampore Missionaries printed the New Testament and Pentateuch in this language. The only other Christian Publication the compiler has heard of is a small Tract, "A Sermon for the Whole World," 12mo. 18 pp., printed not later than 1844, by the Lodiiana Mission. 500 copies.

### PUSHTU.

This is the language of the Afghans. It is spoken to some extent in British India, bordering on Afghanistan, and traders from that country go as far as Calcutta. Pushtu belongs to the Aryan family. The Persian character is used, with a few modifications. The native literature is tolerably copious in Poetry and History.

Christian Missions to the Afghans were commenced in 1855.

A translation of the New Testament was begun in 1810 by natives under the direction of Dr. Leyden. After his death the work was taken up by the Serampore Missionaries. The New Testament was completed in 1818, the Pentateuch appeared in 1821, and the Historical Books in 1832.

A new translation of the New Testament was made by the late Rev. I. Löewenthal of the American Presbyterian Mission.

A Pushtu Tract on the Sonship of Christ, by the Rev. R. Clark, was lithographed at Peshawar in 1859 for the North India Tract Society. 600 copies. One or two tracts have also been published by the Peshawar Church Mission.

### PERSIAN.

The Moguls made Persian the court language of India, and it was used by the British Government in corresponding with native princes till the time of Lord William Bentinck, who substituted English. Until education began to spread under the British Government, Urdu was despised, and Persian and Arabic books were the only ones studied by Muhammadans in North India. Urdu has been largely substituted in the North-West Provinces ; but in the Punjab, Persian still maintains, to some extent, its former position. The knowledge acquired of Persian is usually somewhat like that of the classical languages in England.

Persian belongs to the Aryan family, but it contains a considerable number of Arabic words. The character is derived from the Arabic.

A portion of the Scriptures was translated into Persian soon after Apostolic times. An edition of the Gospels, by Colonel Colebrooke, was printed at Calcutta in 1864. Martyn's translation of the New Testament was first printed at St. Petersburg in 1815. The Old Testament, translated by Mr. Glen, was completed in 1846.

#### LIST OF TRACTS AND BOOKS.

##### *The Bombay Tract Society.*

*Remarks on Muhammadanism.* 12mo. 12 pp. By Rev. Dr. Wilson. Adapted from Grotius. 1832.

*Refutation of Muhammadanism.* 8vo. 112 pp. Translated from the Urdu treatise by the Rev. Dr. J. Wilson. 1836.

##### *Lodiana Mission.*

*A Sermon for the whole World.* 12mo. 36 pp. 15,000.

*The Brazen Serpent.* 12mo. 18 pp. 11,000.

Both were printed not later than 1844.

*Brown's Catechism.* 12mo. 42 pp. 1853. 6,000.

##### *The Calcutta, the Agra, and the Religious Tract Societies.*

*Tariq ul Hayat.* 8vo. 227 pp. Treatise on Sin and Redemption.

*Mizan ul Haqq.* 8vo. 344 pp. On the Controversy between Christians and Muhammadans.

*Miftah ul Asrar.* 8vo. 95 pp. On the Divinity of Christ, and the Doctrine of the Holy Trinity.

The three preceding works are by Dr. Pfander. Several editions were published.

*Shajar ul Hayat.* 56 pp. A collection of Scripture Passages.

*Sawalat.* 23 Questions on Islamism. By Abdullah Athim. 1853.

##### *The North India Tract Society.*

*The Testimony of the Koran.* 8vo. By Sir William Muir. 1864. 3,000. 6 annas.

*Barth's Scripture History.* 8vo. 1864. 2,500. Paper. 8 annas.

*Keith on the Prophecies.* A translation of this work was printed at Edinburgh in 1846.

The circulation of Persian books in India is very limited.

## ANGLO-ARABIC.

The only publication of this kind seems to be *The Testimony of the Koran*, by Sir W. Muir, published in 1860, by the North India Tract Society. 8vo. 137 pp. 500 copies. Paper, Re. 1. Cloth, Rs. 1 $\frac{1}{2}$ .

## PART II. THE BOMBAY PRESIDENCY.

### MARATHI.

**The People.**—Marathi is the principal language of the Bombay Presidency. The Mahratta country may be described as an irregular triangle. The shore of the Arabian Sea for about 330 miles, forms the base of the triangle; the apex is a point about 700 miles in a north-easterly direction from Bombay, some distance beyond Nagpore. The Portuguese possessions of Damaun and Goa, are the northern and southern boundaries on the coast. The strip of country, averaging about 40 miles in breadth, between the Sea and the Western Ghats, is called the Concan. The table land of the Dekhan stretches eastward from the Ghats.

The area of the Mahratta country may be roughly estimated at 110,000 square miles, and the population at 14 millions. The Mahrattas are a small but hardy race of men. They rose to considerable power after the death of Aurungzebe. Their dominions extended across the peninsula, from sea to sea.

**Language.**—Marathi, says Dr. Wilson, has two distinct linguistic elements, the Turanian and the Sanskrit, both of which are easily recognized. As the Sanskrit predominates in the number of vocables, Marathi is generally considered to belong to the Aryan family. The Devanagari character, slightly altered, is usually employed in books. It is often called *Balbodh*. A sort of running hand, called *Mod*, is generally used in common life.

**Literature.**—Dr. Wilson says that the literature consists chiefly of attempts in poetry to associate the popular gods of Western India with a modified Pantheism; of poetical narratives from the Ramayana, the Puranas, &c.; of love songs; of historical memoirs of native princes; and prose translations of tales. Of late years, translations have been made from English works. A Catalogue published by Sir Alexander Grant in 1866, gave the titles of about 400 printed works; but it was far from complete. Several Marathi Newspapers are published.

**Education.**—Vernacular education has received considerable attention in the Bombay Presidency. English education is also spreading. The number of pupils in schools, supported, aided, or inspected by Government, amounted in 1868, to 135,161. The proportion under instruction was about one in 116 of the population.

The total expenditure during the year was Rs. 1,670,737, of which Rs. 867,830 was derived from Imperial Funds, and Rs. 802,907 from Local Funds.\* An Educational Cess has been introduced into a great part of the Presidency.

**Progress of Christianity.**—Missions in Bombay were commenced later than in the other Presidencies. The first was that of the American Board, established in 1813. At the beginning of 1862 the statistics of Mahratta Missions were as follows:—

European and American Missionaries.	...	...	33
Native Ministers...	...	...	11
Do. Catechists...	...	...	46
Communicants...	...	...	929
Native Christians...	...	...	1,979
Pupils in Anglo-Vernacular Schools...	...	...	1,990
Do. in Vernacular Schools...	...	...	2,889

The Missionaries were one to 420,000 of the population; the converts one in 7,000.

### 1. THE MARATHI SCRIPTURES.

The Serampore Missionaries printed the Gospel of Matthew in Marathi in 1805; the New Testament was completed in 1811, and the Old Testament in 1819. In 1813, an Auxiliary Bible Society was formed at Bombay. Improved Translations were afterwards made by the Missionaries in the Bombay Presidency. The New Testament was printed in 1826. The Old Testament was not completed till a considerable time afterwards.

### 2. PUBLICATIONS OF THE AMERICAN MISSION.

The first foreign Missionaries of the American Board arrived at Calcutta in 1812. Messrs. Gordon Hall and Samuel Knott proceeded to Bombay in 1813; but about a year elapsed before they were allowed to settle. Towards the close of 1816, Mr. Bardwell, who was acquainted with printing, joined the Mission, and soon afterward a Press was established. On the 10th March 1817, the printing of 1,500 copies of a Scripture Tract of 8 pages was completed. Other publications followed. In 1823, two schoolmasters were sent into the interior with Tracts for distribution. They were arrested by the local authorities at Poona, and sent as prisoners to Bombay. A letter was received from the Bombay Government, intimating that the distribution of Books in the Marathi country could not be permitted.

The Bombay Press became so extensive, that about 120 workmen were employed. The profits sufficed for several years to meet the expenses of the Bombay Mission, while most important

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\* Report of Public Instruction for 1867-68, p. 1.

service was rendered in printing, with neatness and accuracy, the Scriptures, Tracts, &c. Soon after the visit of the Deputation in 1854, the Press was sold, to the great loss of Marathi Christian literature.

## TRACTS.

- A Scripture Tract.* 8 pp. 1817.  
*The Way to Heaven.* 8vo. 16 pp. 1818.  
*First Lessons.* 16mo. 16 pp. 1818.  
*The Compassion of Christ toward Sinful Men.* 16mo. 8 pp. 1819.  
*Sermon on the Mount.* 1819.  
*Catechism.* 32mo. 40 pp. 1819.  
*Hymn Book.* 16mo. 16 pp. 1819.  
*Scripture History.* 12mo. 70 pp. 1819.  
*Trial of False Gods.* 32mo. 12 pp. 1820.  
*Ten Commandments.* Marathi, Portuguese, Latin and English. 1820.  
*Summary of Scripture Doctrines.* 8vo. 84 pp. By Rev. D. O. Allen. 1820.  
*The Three Worlds.* 12mo. 20 pp. By Rev. Gordon Hall. On Heaven, Earth and Hell. 1820.  
*On the Worship of God.* 12mo. 32 pp. 1822.  
*Ten Commandments, with Comments.* 1825.  
*The Wrath to Come.* 18mo. 24 pp. By Rev. Gordon Hall. 1825.  
*Good Tidings.* 32mo. 32 pp. By the Rev. S. Newill. 1825.  
*Useful Instruction.* 18mo. 63 pp. 1825.  
*On Prayer.* 18mo. 1825.  
*Sermon on Joshua, iii. 5.* Delivered at a Baptism, by the Rev. A. Graves. 16mo. 24 pp. 1825.  
*Letter from Converts to their Countrymen.* 18mo. 22 pp. 1825.  
*Hymns.* 8vo. 47 pp. 1825.  
*Tidings.* 18mo. 14 pp. By the Rev. G. Hall. 1825.  
*Prayers and Hymns.* 18mo. 70 pp. 1825.  
*Forms of Worship.* 12mo. 22 pp. 1832.  
*Hymns for Public Worship,* 8vo. 47 pp. Native Metres. By the Rev. C. Stone. 1833.  
*Good Instruction.* 12mo. 8 pp. By the Rev. C. Stone. 1833.  
*Concerning Salvation.* 12mo. 8 pp. By the Rev. C. Stone. 1833.  
*True Remedy for Sinners.* 12mo. 8 pp. By the Rev. C. Stone. 1833.  
*True Atonement.* 12mo. 8 pp. By the Rev. C. Stone. 1833.  
*Birth of Christ.* 12mo. 16 pp. By the Rev. C. Stone. 1833.  
*Preparation for Death.* 12mo. 24 pp. By the Rev. C. Stone. 1833.  
*Sufferings and Death of Christ.* 12mo. 15 pp. 1833.  
*On Regeneration.* 12mo. 16 pp. 1833.  
*Biblical Instruction.* 8vo. 16 pp. 1833.  
*Marathi Shlokas.* 8vo. 98 pp. 1833.  
*Address to the Jews.* 18mo. 88 pp. By the Rev. A. Graves. 1833.  
*Life of Babaji.* 12mo. 76 pp. 1835.  
*Compendium of the Bible.* 12mo. 43 pp. By Rev. D. O. Allen. 1835.  
*Psalms and Hymns.* In English Metres. 8vo. 38 pp. 1835.

- Catechism on the Lord's Prayer.* 12mo. 35 pp. 1836.  
*Child at Home.* Chapter I. 12mo. 20 pp. By Rev. A. Abbott. 1837.  
*Wisdom and her Ways.* 12mo. 30 pp. 1841.  
*Address to Mothers.* 12mo. 25 pp. By Mrs. Abbott.  
*The New Creation.* 12mo. 31 pp. By the Rev. S. B. Munger. 1842.  
*Radhanath.* 32mo. By the Rev. O. French. 1844.  
*Pilgrimages.* 18mo. 12 pp. By the Rev. A. Abbott. 1844.  
*Poor Swaizeland.* 18mo. 18 pp. From the English by Mrs. Abbott. 1844.  
*Inquiry concerning the Want of Rain.* 18mo. 8 pp. By the Rev. O. French. 1845.  
*African Girl and other Stories.* 32mo. 32 pp. From the English by the Rev. A. Abbott. 1845.  
*Comparison of the accounts of some Ancient Events as found in the Matsya Purana and the Hebrew Scriptures.* 18mo. 43 pp. Reprinted from the Dnyanodaya. 1845.  
*Account of Jagannath.* 18mo. By the Rev. H. Ballantine. 1846.  
*The Cholera.* 18mo. By the Rev. A. Abbott. 1846.  
*Rewards of Drunkenness.* 18mo. 12 pp. From the English, by the Rev. O. French. 1847.  
*Shepherd of Salisbury Plain.* 18mo. 58 pp. Translated by the Rev. R. G. Wilder. 1849.  
*First Prize Essay on the Holi.* 18mo. 72 pp. By Ram Krishna Punt. 1849.  
*Second Prize Essay on do.* 18mo. 68 pp. By Gopal Rao Deshmuk. 1849.  
*Other Worlds.* 18mo. 33 pp. 1850.  
*Honesty.* 32mo. 32 pp.  
*Picture Book for Children.* 32mo. 32 pp. By the Rev. R. W. Hume.  
*Parley the Porter.* 18mo. 48 pp. Translated by the Rev. A. Hazen. 1851.  
*Various Systems of Religion.* 18mo. 100 pp. By Rev. H. Ballantine. 1851.  
*Lambs Fed.* 18mo. 52 pp. 1851.  
*Scripture Stories.* 12mo. 72 pp. 1851.  
*Address to educated Young Men on their Duties to their Country.* 18mo. 56 pp. By the Rev. H. Ballantine. 1855.  
*The Right of Christians to draw water from Tanks.* 4 pp.  
*Account of Yesuba Powar.* 18mo. 27 pp.  
*About a Native Catechist.* 1858.  
*The Power of Prayer.* 18mo. 23 pp. Translated by the Rev. L. Bissell. 1859.  
*Salvation by Jesus Christ.* 12mo. 74 pp. By Rev. S. B. Munger. 1866.  
*Bodhamrit.* 18mo. 60 pp. Letters to Cultivators. By Rev. Sidoba Missal. 1869.  
*Gyanamrit.* 18mo. Hymns in Native Metres. 1868.

## Books.

*History of our Lord and Saviour Jesus Christ.* 12mo. 304 pp.  
1834.

- Child's Book on the Soul.* Two Parts. 12mo. 211 pp. 1836.  
*Topical Questions on the Scriptures.* 12mo. 101 pp. 1844.  
*Hymns for Public Worship.* 18mo. 148 pp. 1844. Later editions.  
*Child's Book on Repentance.* 12mo. 92 pp. Translated by the Rev.  
O. French. 1848.  
*Old Testament Selections.* 12mo. 230 pp. 1851. 4 as.  
*Youth's Book of Natural Theology.* 12mo. 225 pp.  
*Text Book on Theology.* 12mo. 222 pp. 1856. New edition, with  
many changes, in 1857 12mo. 257 pp. 8 as.  
*Memoir of Mrs. Munger.* 12mo. 200 pp. Cloth. 8 as.  
*Hymns for Children.* 8vo. 34 Hymns with Music. 1862.  
*The Bible Baptist.* 18mo. 69 pp. By the Rev. H. Ballantine.  
1862. 1,500.  
*Come to Jesus.* 12mo. 75 pp. Translated by the Rev. H. J. Bruce.  
1868.  
*Dnyanodaya.* A Semi-monthly Magazine in Marathi and English.  
Each No. 16 pp. royal 8vo. From 1842 to the present time.

## 3. THE BOMBAY BRANCH OF THE S. P. C. K.

Established, 1816.

- History of our Blessed Saviour.* 12mo. 24 pp. 1821.  
*Miracles of* do. 24 pp. 1821.  
*Discourses of* do. 24 pp. 1826.  
*Parables of* do. 22 pp. 1826.  
*Sermon on the Mount.* 28 pp. 1826.  
*The Principal Truths of the Christian Religion.* 20 pp. By the Rev.  
Mr. Henry. 1823.  
*Scripture History.* 12mo. 1848.

## 4. THE SCOTTISH MISSIONARY SOCIETY.

The first Indian Mission of this Society was established in 1823,  
by the Rev. Donald Mitchell at Bankote, about 60 miles south  
of Bombay. Soon afterwards he was joined by the Rev. James  
Mitchell, who brought out a Lithographic Press. In 1827 the  
Press sent out 13,000 Tracts. The following is a list of some  
of the publications printed by the Mission Lithographic Presses  
at Bombay and Hurnai. They are all 18mo., and, in most  
cases, they are without dates.

- Catechism.* 40 pp. 1828.  
*Prayers.* 34 pp. 1828.  
*Considerations on the Salvation of the Soul.* 24 pp. 1828.  
*First Book,* 17 pp. 1829.  
*First Catechism,* 27 pp. Hurnai. 1830.

- Discussion at Bombay.* 40 pp. 1830.  
*Prayers to God.* 8 pp.  
*Instruction of Wisdom.* 16 pp.  
*Two Prayers.* 6 pp.  
*Instruction from the Scriptures.* 8 pp.  
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*The Way of Salvation.* 20 pp. By the Rev. James Mitchell.  
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*How Sin entered the World.* 22 pp.  
*The Lord's Prayer and the Ten Commandments.* 4 pp.  
*Necessity of a New Heart.* 23 pp.  
*About the Attributes of God.* 16 pp. By Rev. Dr. Wilson.

\* 5. THE BOMBAY TRACT AND BOOK SOCIETY.

**Origin.**—About 1824, the Secretary of the Religious Tract Society, in a letter to the American Mission, Bombay, urged the expediency of forming an Auxiliary on the principles of the Societies established at Madras and Calcutta, and offered a grant of £30, if the Missions would unite for such a purpose. On the 10th December 1827, a few individuals assembled in the vestry of the Scotch Church in the Fort, Bombay, and formed a Society “in aid of the London Religious Tract Society.” The Rev. D. O. Allen, of the American Mission, was the first Secretary.

**Depository.**—One of the most note-worthy effects in the history of the Society, was the obtaining of an excellent Depository. The Report for 1848 contains the following statement :—

“ The Depository of the Society for the first five years was in the American Mission Chapel. It was then removed to the Scottish Mission House at Ambroli, and subsequently to St. Andrew’s Church. The accommodation in all these places was gratuitous. In 1844, an arrangement was made with a respectable bookseller for the care and disposal of the Society’s books. At the instance of this party, this arrangement has been discontinued, and the Committee have taken rooms at the corner of Church Gate Street and Church Lane, nearly opposite the Cathedral, in which both the English and Vernacular departments are now accommodated. They were very unwilling to incur the expense; but the amount of accommodation now required, and the amount of business to be done, rendered such a step absolutely necessary.”

The Report for 1849 urged that a further step should be taken :—

“ Only one other additional want will be referred to in this Report; and that is the want of a properly situated, permanent DEPOSITORY.

Its Depository should be in a conspicuous public place, where it would attract the attention of Europeans, Natives, and strangers from the neighbouring regions. It should be permanent too, as well as at-

tractive in appearance, so that gradually it may become generally known as a place where publications in all the various languages spoken in this part of the world are procurable. This would materially increase the Society's usefulness ; and without this, it can but partially fulfil its mission."

A special appeal was made for a Building Fund. First a site, in a most eligible situation, was purchased for about Rs. 4,000. The building was estimated to cost Rs. 10,000. An effort was made to obtain donations of Rs. 100 each from one hundred individuals. By persevering exertions, the object was gained. The building was completed by the end of 1856. The Report for 1856 contains the following acknowledgment :—

" It is to our late lamented Secretary, the Rev. R. W. Hume, that we are mainly indebted under Providence, for the existence of this Depository. It was he that gave currency to the scheme, and labored for a number of years to see it matured. We hope that his name may be ever associated with this building, and the very valuable impulse given by him to the operations of the Society, may by means of it be kept in memory."

The building contains three stories. The lowest is occupied by the Tract Depository ; the second, is let to the Bombay Bible Society, and the third to a private party. The Society has not only excellent accommodation free of charge, but receives upwards of Rs. 2,000 a year as rent. The building has virtually added Rs. 3,500 a year to the permanent income of the Society.

**Sale of Periodicals.**—The Bombay Tract Society circulated the following monthly, during 1867 :—

Leisure Hour, 110; Sunday at Home, 100; Cottager, 75; Child's Companion, 60; Tract Magazine, 24; British Workman, 160; Good News, 150; Gospel Trumpet, 150; Children's Friend, 130; British Messenger, 100; Child's Own Magazine, 80; Sunshine, 80; Good Words, 50; Kind Words, 40; Family Treasury, 36; Sunday Magazine, 30; Biblical Treasury, 28; Missionary News, 24; Bible Class Magazine, 22; Sunday School Teacher, 18; Christian Work, 10; Missing Link, 8; Christian Treasury, 2.

The sales have quadrupled during the last six years.

**Selling System.**—The Bombay Tract Society has the honor of originating the system of selling Tracts in India. An account of its gradual development is given in the Introduction.

The following Tables shew the Income and Expenditure, the Printing and Circulation of the Bombay Tract Society, since the

commencement as far as can be ascertained. The increase, during the last few years, is highly satisfactory:—

Years.	INCOME.				EXPENDITURE.			
	Subscriptions.	Sales.	Miscellaneous.	Total.	Printing.	Depôt, &c.	Remittances.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1828	1,081	?	334	1,415	1,018	52	?	1,070
1829	1,559	?	21	1,580	1,015	65	?	1,080
1830	1,375	?	20	1,395	1,804	125	?	1,929
1831	1,042	?	463	1,505	1,774	236	?	2,010
1832	1,630	2,190	629	4,449	2,060	185	1,300	3,545
1833	1,222	2,280	85	3,587	1,172	470	1,000	2,642
1834	2,083	2,556	25	4,664	2,519	364	1,237	4,120
1835	2,657	1,071	...	3,728	2,900	287	533	3,720
1836	1,594	2,647	213	4,454	1,279	636	2,245	4,260
1837	1,850	?	415	2,265	1,759	351	1,450	3,560
1838	1,089	985	13	2,087	1,016	?	1,289	2,305
1839	1,096	1,043	33	2,172	689	317	800	1,806
1840	992	390	537	1,919	628	301	508	1,437
1841 }	2,993	912	292	4,197	3,395	783	404	4,582 †
1842 }								
1843	1,493	1,276	222	2,991	1,640	525	743	2,908
1844	1,564	633	219	2,416	866	461	803	1,930
1845	1,602	925	577	3,104	1,613	345	1,688	3,646
1846	1,235	1,481	66	2,782	1,375	546	716	2,637
1847	1,811	1,354	22	3,187	1,900	445	994	3,339
1848	2,895	971	400	4,266	2,521	769	924	4,217
1849	2,133	2,025	4,727	8,885	1,848	1,021	1,508	4,377
1850	1,827	4,178	3,520	9,525	3,998	1,011	3,235	12,347
1851	3,950	4,792	1,000	9,742	4,068	1,196	5,200	10,464
1852	2,752	3,661	502	6,915	7,055	724	468	8,421
1853	2,613	2,785	10,192	15,590	4,032	941	220	5,295
1854	2,434	2,798	920	6,152	3,543	771	858	5,173
1855	2,397	2,332	1,550	6,279	3,467	570	505	10,350
1856	2,696	2,312	3,000	8,008	3,053	710	...	14,370
1857	3,055	2,771	26	5,852	2,986	2,288	979	8,400
1858	4,335	4,804	5	9,144	3,300	2,280	1,527	7,610
1859	4,951	4,070	670	9,691	3,275	2,249	3,929	9,453
1860	3,286	4,042	2,000	9,328	2,099	2,365	1,010	9,490
1861	3,623	3,302	1,910	8,835	1,858	1,676	4,687	8,748
1862	2,187	4,156	2,819	9,162	4,170	1,323	2,620	8,221
1863	2,848	4,656	1,900	9,404	6,187	1,416	2,730	11,015
1864	2,702	5,415	2,826	10,943	2,991	1,752	3,827	9,061
1865	2,670	5,765	2,600	11,035	5,827	1,560	4,299	12,441
1866	1,665	6,922	3,335	11,922	3,582	1,829	5,962	11,889
1867	5,010	7,662	2,524	15,196	3,710	1,911	6,637	12,691
1868	1,974	9,241	2,532	13,747	3,776	2,218	7,521	13,684
Total	91,521			253,448	107,896			250,243
Average	2,080			6,181	2,631			6,103

Years.	PRINTING.				CIRCULATION.			
	Marathi.	Gujarati.	Miscell-laneous.	Total.	Marathi.	Gujarati.	Miscell-laneous.	Total.
1828	17,000	...	...	17,000	...	...	...	?
1829	20,500	3,000	500	24,000	...	...	...	?
1830	25,500	...	...	25,500	...	...	...	25,000
1831	24,950	8,000	...	32,950	...	...	...	?
1832	19,500	2,500	4,000	26,000	18,340	1,400	1,300	21,040
1833	21,000	2,000	2,000	25,000	19,300	947	2,200	22,789
1834	24,000	3,000	6,000	33,000	30,469	1,527	3,305	35,924
1835	26,000	2,000	10,700	38,700	26,012	2,795	6,424	34,926
1836	11,000	...	2,600	13,600	27,152	2,475	5,386	35,013
1837	16,000	...	6,000	22,000	18,859	...	3,860	22,719
1838	34,700	...	...	34,700	15,754	...	3,901	19,655
1839	22,000	...	1,500	23,500	20,820	...	3,536	24,356
1840	20,000	...	3,000	23,000	29,991	1,203	3,347	34,541
1841	34,000	20,000	10,000	64,000	14,789	2,818	1,654	19,261
1842	34,000	20,000	10,000	64,000	14,069	2,227	4,226	20,522
1843	21,000	2,000	10,000	33,000	27,992	5,772	7,199	40,963
1844	17,000	1,500	...	18,500	21,873	3,420	3,525	31,818
1845	33,000	500	...	33,500	19,456	3,798	2,114	25,368
1846	16,500	...	...	16,500	40,356	7,197	3,184	50,737
1847	26,000	1,500	2,000	29,500	21,406	1,750	2,175	25,331
1848	23,000	3,500	500	27,000	22,891	4,758	3,051	30,700
1849	25,000	7,500	3,000	35,500	20,096	4,389	1,841	26,326
1850	63,300	5,000	6,500	74,800	55,816	5,055	6,598	67,514
1851	72,000	24,500	3,000	99,500	52,610	12,243	7,916	73,769
1852	37,500	22,600	5,000	65,100	63,862	29,585	9,528	105,085
1853	68,700	33,200	2,000	103,900	38,902	16,171	5,907	62,477
1854	39,500	21,000	1,100	61,600	31,569	16,420	6,218	54,207
1855	63,500	9,000	1,000	73,500	34,849	6,089	5,480	46,418
1856	59,000	5,000	7,900	71,900	71,467	4,952	13,581	90,000
1857	71,750	2,000	6,350	80,100	42,483	3,538	3,279	49,300
1858	13,750	17,200	3,700	34,650	36,614	9,446	8,223	54,283
1859	30,250	9,500	8,124	47,874	24,875	5,726	4,753	35,354
1860	13,200	1,000	4,900	19,100	29,711	7,203	2,696	39,610
1861	35,000	2,000	3,400	40,400	25,328	5,366	1,766	32,460
1862	68,000	...	1,500	69,500	67,662	5,916	3,197	76,775
1863	100,500	9,000	3,400	112,900	118,579	14,130	3,829	136,538
1864	129,000	5,000	1,400	135,400	77,669	13,821	2,674	94,164
1865	92,000	7,000	950	100,050	81,326	12,184	2,490	96,000
1866	62,500	1,000	9,250	72,750	72,217	10,767	8,178	91,162
1867	113,500	19,000	5,200	137,700	72,355	12,821	6,604	91,780
1868	121,000	...	4,610	125,610	64,226	12,910	4,831	81,967
Total	1,731,600	250,000	141,084	2,122,684				
Average	42,234	6,098	3,441	51,285				

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*Sin, What is it?* 18mo. 4 pp. 2 eds. 6,000. Gratis.

*Guilt of Sin.* 18mo. 4 pp. 2 eds. 6,000. Gratis.

*Sin, its Consequences.* 18mo. 4 pp. 2 eds. 6,000. Gratis.

The three preceding tracts are by the Rev. Narayan Sheshadri. They formed part of *Sin, its Nature and Results.* 18mo. 28 pp. 2,000.

*Metrical Versions of Scripture Narratives.* Part I. Containing accounts of Abraham, Isaac, Jacob, and Joseph. 12mo. 60 pp. 1 ed. 1,000. 1 anna.

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The three parts. 125 pp.  $2\frac{1}{2}$  annas.

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*The Fulfilment of Prophecy in the Spread of Christianity.* 12mo. 91 pp. By Mr. S. Daud. Gives a view of the operations of the principal Missionary Societies, with illustrative anecdotes. 1 ed. 750. 9 pie.

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*Conversations on Heaven.* 18mo. 68 pp. Translated by Mr. Sudoba Powar from an American work. 2 eds. 2,500. 6 pie.

*The True Ground of Peace.* 18mo. 16 pp. Adapted by Lieut. G. A. Jacob from one of Ryle's tracts. 1 ed. 2,000. 3 pie.

*Comparison of Krishna and Christ.* 8vo. 52 pp. By Mr. Baba Padmanji. Printed in double columns, one containing testimonies concerning Krishna from Hindu works, the other extracts from the Scriptures concerning Christ. 3 eds. 11,000. 1 anna.

*Caste.* 18mo. 54 pp. By the Rev. Ramkrishna V Modak. 2 eds. 9,000. 6 pie.

*Little Substitute.* 32mo. 20 pp. 1 ed. 4,000. 2 pie.

*Who or What should be the object of our Faith?* 32mo. 16 pp. 3 eds. 20,000. 3 pie.

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*Can I do any Good here?* 32mo. 21 pp. 1 ed. 4,000. 2 pie.

*An Atheist Convicted.* 32mo. 10 pp. 1 ed. 4,000. 2 pie.

The five preceding tracts are by the Rev. Narayan Sheshadri, and are mostly from the English.

*Slander.* 32mo. 25 pp. By the Rev. Ramkrishna V Modak. 2 eds. 8,000. 2 pie.

1864. *Address to the Inhabitants of Purandhar Zilla.* 18mo. 14 pp. About the late Rev. A. White, who laboured in the District. 1 ed. 3,000.

*On being in Debt.* 18mo. 27 pp. Translated by Mr. Sudoba Powar. 2 eds. 8,000. 3 pie.

*Mahometanism: What Evidence of its Truth?* 18mo. 39 pp. By the Rev. Cassimbhai. 2 eds. 8,000. 3 pie.

1865. *The Mediation of Jesus Christ.* 18mo. 32 pp. By the Rev. A. White. 1 ed. 4,000. 3 pie.

*The Watchman's Voice.* 12mo. 53 pp. Translated by Mr. Baba Padmanji, from an English tract by Mr. B. Cohen. Brings the claims of Christianity before the Jews. 1 ed. 1,500. 1 anna.

*The Sinner's Friend.* 12mo. 72 pp. Translated by the Rev. R. V Modak. 1 ed. 4,000. 6 pie.

*Abusive Speech.* 18mo. 27 pp. By the Rev. Sidoba B. Misal. 1 ed. 3,000. 3 pie.

1866. *A Garland of Christian Doctrines.* 12mo. 121 pp. By Mr. Baba Padmanji. Treats of Repentance, Baptism, Prayer, the Bible, Salvation, &c. Designed for enquirers. 1 ed. 2,500.  $1\frac{1}{2}$  annas.

1867. *The Watchmaker and his Family.* 18mo. 70 pp. Translated by the Rev. H. J. Bruce. 1 ed. 4,000. 6 pie.

*The Conflicts of Truth.* 12mo. 22 pp. By the Rev. S. B. Munger. 1,500. 6 pie.

*Account of Lakhiram.* 32mo. 32 pp. Reprint of a tract published by the Ahmednuggur Mission. Account of an early convert. 5,000. 3 pie.

1868. *The Price of Wisdom is above Rubies.* 32mo. 30 pp. Translated by the Rev. N. Sheshadri from the English. 6,000. 2 pie.

*True Repentance.* 18mo. 22 pp. By the Rev. N. Sheshadri. 3,000. 3 pie.

*Characteristics of True Religion.* By the Rev. N. Sheshadri.

*The Mohurrum Festival.* 18mo. 16 pp. By Mr. Shahu Daji Kukade. 5,000. Gratis.

#### BOOKS.

*The Ayah and her Lady.* 12mo. 84 pp. Translated by Mrs. Farrar, 1834. 9 eds. 21,200. 1 anna.

*The Indian Pilgrim.* 8vo. 400 pp. 1848. 2,000. 3 annas.

*Astronomy.* 12mo. 59 pp. With Illustrations. 1848. 4 annas.

*New Testament Narratives.* 12mo. 117 pp. Translated by Mrs. Townsend. 1848. 3 eds. 4,000.  $1\frac{1}{2}$  annas.

*Gallaudet's Youth's Book of Natural Theology.* 12mo. 224 pp. Translated by Mr. Pandurang Gunoba. 1850. 2 eds. 2,500. 4 annas.

*Abbott's School Boy.* 18mo. 154 pp. 1850. 2 eds. 2,000. 2 as.

*Barth's Church History.* 8vo. 364 pp. 1850. 300. 10 annas.

*Essay on Faith.* 18mo. 120 pp. Translated from a publication of the American Tract Society. 1850. 1,000.

*The Lives of the Cæsars.* 12mo. 205 pp. Translated by Mr. Sarwottam Ramchandra. 1851. 2 eds. 1,500. Paper, 4 as. Cloth, 6 as.

*Pleasing Instruction.* 320 pp. 300. 12mo. Tracts printed consecutively. 1851. 500.

*The Life of Luther.* 12mo. 170 pp. 1851. 500. Paper, 4 as. Cloth, 6 annas.

*Barth's Old Testament Stories.* 12mo. 191 pp. Translated by Mr. Ramchandra Narayan. 1851. 2 eds. 4,500. Paper, 4 as. Cloth, 8 as.

*Ratna Mala.* (The Garland of Gems.) 32mo. 224 pp. First seven 32mo. tracts, paged consecutively. 1851. 500. 3 annas.

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*Barth's New Testament Stories.* 12mo. 181 pp. By the Rev. W. Wood. 1852. 1,500. 3 annas.

*Hindu Festivals.* 12mo. 86 pp. By Mr. Baba Padmanji. Prize Essay on the evils connected with Hindu Festivals. 1853. 1 ed. 1,500.  $2\frac{1}{2}$  annas.

*The Life of Muhammad.* 12mo. 160 pp. Translated from the English work by Rev. G. Bowen. By Mr. Haripant Ramchandra. 1853. 1,200. 3 annas.

*Nature's Wonders.* 12mo. 187 pp. Translation edited by the Rev. S. B. Fairbank. 1853. 1,000. 8 as. Cloth.

*Kindness to Animals.* 12mo. 92 pp. Translated by the Rev. R. G. Wilder. 1853. 1,000. 3 as., Paper. 4 as., Cloth.

*Pilgrim's Progress.* 12mo. 287 pp. Edited by the Rev. R. Nesbit. Part I. 1853. 1,000. Part II. 1854. 1,000. Complete, 1862. 1,500. Part I. Cloth, 4 as. Part II. Cloth, 6 as.

*Scripture Manual.* 12mo. 190 pp. Translated by the Rev. R. G. Wilder from an American work by Simmonds. 750 subjects illustrated by Scripture texts. 1857. 500. 6 annas.

*Commentary on Matthew.* Chiefly from Barnes. By the Rev. R. G. Wilder. 1857. 1,500. Paper, 12 annas.

*Examination of the Claims of Deism.* 12mo. 164 pp. By Mr. Baba Padmanji. 1858. 750. Paper, 2 as. Cloth, 6 as.

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*The Threefold Cord.* 18mo. 159 pp. Translated by Mr. Sudoba Powar. Three texts, a command, a promise, and a prayer for every day in the year. 1862. 1,000. Paper,  $1\frac{1}{2}$  annas. Cloth, 4 annas.

*The Peep of Day.* 12mo. 145 pp. Translated by Mrs. Weatherhead. 1863. 2 eds. 2,000. Paper,  $2\frac{1}{2}$  as. Cloth, 6 annas.

*Daybreak in Britain.* 12mo. 115 pp. Translated by Mr. Baba Padmanji. 1863. 2,000. Paper, 3 annas. Cloth, 6 annas.

*Hymns for Public Worship.* 12mo. 167 pp. Edited by the Rev. H. Ballantine. The Hymn Book of the American Mission, adopted by the Society. 1865. 500. 8 annas.

*Commentary on Genesis.* 8vo. 263 pp. Translated by Mr. Baba Padmanji from Jamieson's Critical and Explanatory Commentary. 1866. 1,000. Paper, 10 annas. Cloth, 14 annas.

#### 6. THE CHURCH MISSION, NASIK.

*Book of Common Prayer.* 8vo. 751 pp. Translated by the Rev. J. Dixon. 1835.

*Old Testament Narratives.* 8vo. 97 pp. By the Rev. C. P. Farrar. 1835.

*Expository Discourses.* 8vo. 98 pp. By the Rev. C. P. Farrar. 1835.

*Hints for the Improvement of early Education and Discipline.* 8vo. 56 pp. By Mrs. Farrar. 1835.

*New Panchopakyan.* (Five Stories). 12mo. 54 pp. 1837.

*The Psalms of David* in Marathi metres. Two Parts. 8vo. Edited by Rev. C. P. Farrar.

*Daily Help to Devotion.* 12mo. 94 pp. 1839.

*Catechism of Bible History.* 12mo. 75 pp. 1840.

*History of Joseph.* 8vo. 107 pp. 1840.

#### 7. MISCELLANEOUS.

*Second Exposure of Hinduism.* 8vo. 166 pp. By Rev. J. Wilson. 1835.

*The Assembly's Shorter Catechism.* 12mo. 36 pp. 1836.

*Memorial of Mrs. Wilson.* 12mo. 12 pp. With three prayers. 1835.

*Short Rules of Christian Discipline.* 8vo. 9 pp.

*School Dialogues.* 8vo. 44 pp. 1840.

*Evils of Licentiousness.* 12mo. 91 pp. By Mr. Baba Padmanji. 1834.

*Short Essays on Important Subjects.* 12mo. 42 pp. By the Rev. J. Aitken. 1845.

*Summary of Scripture.* 12mo. 24 pp.

*Essence of Scriptural Instruction.* 12mo. 70 pp.

*Prayers and Hymns.* 16mo. 32 pp.

*Sermon on the Death of Mrs. Farrar.* 18mo. 21 pp. By the Rev. James Wilson. 1863.

*A Letter by a Christian in Bengal to his Countrymen.* 12mo. 22 pp.

*Advice of a Friend; a Tract for Prisoners.* By the Rev. A. Abbott.

*Prabhodaya.* A Monthly Periodical, edited for several years by the Rev. N. Sheshadri.

*The Lamp of Truth.* Monthly Periodical, for the Young. C. V. E. S. 1861—to present time.

*Second Catechism.* 12mo. 49 pp. C. V. E. S. 1864. 2,000.

*Pad Sangrah.* 8vo. 67 pp. By Bhagoba. Religious truths in Marathi verse. 1862.

#### 8. ALPHABETICAL LIST OF MARATHI TRACTS.

*Abbreviations:*—Am. American Mission; Bom. Bombay Tract Society; Scot. Scottish Mission.

*Abusive Speech.* 1865. Bom.

*Advice to Inhabitants of Purandhar Zilla.* 1864. Bom.

- African Girl and other Stories. 1845. Am. Bom.  
 Atheist, A Convicted. 1863. Bom.  
 Atmarampant and Angel of Death. 1855. Bom.  
 Atonement, The True. 1833. Am.  
 Do. 1830. Bom. and Anglo-Marathi.
- Babaji, Life of. 1835. Am.  
 Bala Sundari Tagore. 1851. Bom.  
 Bhagavat Gita, Analysis of. 1832. Bom.  
 Bible, Compendium of. 1835. Am. Bom.  
 Biblical Instruction. 1833. Am.  
 Bodhamrit. 1869. Am.  
 Brahman's Claims, The. 1834. Bom.  
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 Catechism. 1819. Am.  
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 Do. Bible History. 1840. Nasik.  
 Do. Elementary. 1833. Bom.  
 Do. First. 1830. Scot.  
 Do. Gospel. 1841. Bom. Do. Anglo-Marathi.  
 Do. on Lord's Prayer. 1836. Am.  
 Do. Second. 1864. C. V E. S.  
 Do. Watts' Second. 1828. Bom.  
 Catechist, About a Native. 1819. Am.  
 Child at Home, The. Chap. I. 1837. Am.  
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 Old Testament Narratives. 1835. Nasik.  
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 Do. and Hymns. 1825. Am.

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 Do. by Jesus Christ. 1866. Am.  
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 Do. Parables of do. 1826. S. P. C. K.  
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 School Dialogues. 1840.  
 Scripture Doctrine, Summary of. 1820. Am.  
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 Do. Summary of.  
 Do. Stories. 1851. Am.  
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 Scriptures, and what they tell of God and Man, The. 1863. Bom.  
 Sermon on the Mount. 1819. Am. S. P. C. K.  
 Do. on Joshua, iii. 5. 1825. Am.  
 Shepherd of Salisbury Plain, The. 1849. Am. Bom.  
 Shlokas, Marathi. 1833. Am.  
 Sin, Its Nature and Results. 1857. Bom.  
 Do. What is it? 1857. Bom.  
 Do. Its Guilt. 1857. Bom.  
 Do. Its Consequences. 1857. Bom.  
 Do. Entered the World, How. Scot.

- Sinner is to be Saved, How the. Scot.  
 Sinner's Friend, The. 1865. Bom.  
 Sins of our Holy things borne by Christ, The. 1862. Bom.  
 Slander. 1863. Bom.  
 Stories for Children, Instructive. 1833. Bom.  
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 Trust? In whom shall we. 1829. Bom.  
 Do. Metrical. 1850.  
 Truth? What is. 1856. Bom.  
 Tukaram. 1856. Bom.  
 Village School, The. 1834. Bom.  
 Vows, On the Efficacy of. 1862. Bom.  
 Watchman's Voice, The. 1865. Bom.  
 Watchmaker and Family, The. 1867. Bom.  
 Way, Inquiry concerning the true. 1830. Bom.  
 Do. of Wisdom, The. 1849. Bom.  
 Do. to Heaven. 1817. Am.  
 Wilson, Memorial of Mrs. 1835.  
 Wisdom and her Ways. 1841. Am.  
 Do. is above Rubies, The Price of. 1868. Bom.  
 Word of God, The. 1838. Bom.  
 Worship, Forms of. 1832. Am.  
 Wrath to Come, The. 1825. Am. Bom.  
 Yesuba Powar, Account of. Am.  
 Young Cottager. (See Little Jane.)

## 9. ALPHABETICAL LIST OF BOOKS.

- Astronomy. 1848. Bom.  
 Ayah and Lady, The. 1834. Bom.  
 Barth's Church History. 1850. Bom.  
 Do. Old Testament Stories. 1851. Bom.  
 Do. New Do. 1832. Bom.  
 Bible Baptist, The 1862. Am.  
 Caesars, Lives of the. 1851. Bom.  
 Christ, History of our Lord Jesus. 1834. Am.

- Commentary on Genesis. 1866. Bom.  
 Do. on Matthew. 1857. Bom.  
 Come to Jesus. 1868. Am.
- Daily Help to Devotion. Nasik.  
 Dairyman's Daughter, The. 1850. Bom.  
 Daybreak in Britain. 1863. Bom.  
 Deism, Examination of Claims of. 1858. Bom.  
 Dnyanodaya. Periodical. 1842. Am.
- Faith, Essay on. 1830. Bom.
- Hear Book, The. 1862. Bom.  
 Hinduism, Wilson's Exposures of. 1835.  
 Hymns for Public Worship. 1844.  
 Do. 1865. Am. Bom.  
 Do. for Children. 1862. Am.
- Indian Pilgrim, The. 1841. Bom.
- Joseph, History of. 1840. Nasik.
- Kindness to Animals. 1853. Bom.
- Lamp of Truth, Periodical. 1861. C. V E. S.
- Luther, Life of. 1851. Bom.
- Matapariksha. Part I. 1855. Bom.  
 Do. Part II. 1858. Bom.
- Mother at Home, The. 1852. Bom.
- Muhammad, Life of. 1853. Bom.
- Munger, Memoir of Mrs. Am.
- Natural Theology, Youth's Book of. Am. Bom.
- Nature's Wonders. 1853. Bom.
- New Testament Narratives. 1848. Bom.
- Old Testament Selections. 1851. Am.
- Pad Sangrah, Religious Truths in Marathi Verse. 1862. Bhagoba.  
 Peep of Day, The. 1863. Bom.
- Phulmani and Karuna. 1859. Bom.
- Pilgrim's Progress, The. 1853. Bom.
- Prabodaya. Periodical.
- Prayer, Book of Common. 1835. C. M. S.
- Psalms of David in Native Metre. Nasik.
- Repentance, Child's Book on. Am. 1848.
- Saviour of the World, The. 1858. Bom.
- School Boy, The. 1850. Bom.
- Scripture Manual. 1857 Bom.
- Soul, Child's Book of the. 1836. Am.
- Theological Text Book. 1856. Am.
- Threefold Cord, The. 1862. Bom.
- Topical Questions on the Scriptures. 1844. Am.

## GUJARATI.

**The People.**—The Gujarati population of India inhabit the Districts surrounding the Gulf of Cambay. Damaun is the boundary on the south coast of the Gulf; Rajpootana on the north; and the Gulf of Cutch in the west. The area may be roughly estimated at 50,000 square miles, and the population at six millions. Gujarat Proper is so fertile that it has been called the “Garden of India.”

A great part of Gujarat is under native princes, some of whom greatly oppress their subjects. The people are industrious and noted as traders; but in general, they are very superstitious. Jains are more numerous in Gujarat than in any other part of India.

**Language.**—Gujarati bears a considerable resemblance to Hindi. The Turanian element in the language is not large. The alphabet is derived from the Devanagari.

**General Literature.**—The indigenous literature is not very extensive, and partakes of the usual character. Several useful modern works have been published by the Gujarat Vernacular Society. A good series of school books has been published for Government Schools. During 1867-8 the number of Marathi books sold by the Bombay Educational Department was 172,482, and the Gujarati, 108,496. In proportion to the population, the Gujarati sales exceeded the Marathi. Several Gujarati newspapers are published—three of them daily for commercial purposes.

**Education.**—Vernacular education is making considerable progress in British territory, through means of an educational cess. In 1868 there were 730 schools, with 47,883 pupils.

**Progress of Christianity.**—The first Mission to Gujarat was commenced in 1813 at Surat, by the Rev. A. Fyvie of the London Missionary Society. The Irish Presbyterian Church sent out Missionaries in 1840, who settled first in the Katiwar Peninsula. In 1846 the Surat London Mission was transferred to the Irish Presbyterians, and in 1859 the remaining stations of the London Missionary Society were handed over to them. At the beginning of 1862 the statistics of the Mission were as follows:—

European Missionaries	...	...	...	...	6
Native Ministers...	...	...	...	...	1
Do. Catechists...	...	...	...	...	7
Communicants...	...	...	...	...	74
Native Christians	...	...	...	...	385
Pupils in Mission Schools	...	...	...	...	820

## CHRISTIAN LITERATURE.

## 1. THE SCRIPTURES.

The Serampore Missionaries printed an edition of the New Testament in 1820. The following year the New Testament was printed at Surat, edited by the London Missionaries. The Old Testament was completed in 1823. Improved translations were afterwards made.

## 2. PUBLICATIONS OF THE LONDON MISSION.

A Press was established at Surat in 1820 by this Mission. Messrs. A. and W Fyvie devoted considerable attention to its working, and wrote a number of tracts in good, easy Gujarati. The titles of those the compiler has met with, are given below:—

## TRACTS.

- No. 1. *Concerning God and his Worship.* 8vo. 9 pp.
2. *On the Perfections of God.* 8vo. 8 pp.
3. *On Creation.* 8vo. 8 pp.
4. *On the Fall.* 8vo. 8 pp.
5. *Consequences of the Fall.* 8vo. 9 pp.
6. *A Conversation between a Father and his Son.* 8vo. 11 pp.
7. *All Men are Sinners.* 8vo. 7 pp.
8. *The Flood.* 8vo. 12 pp.
9. *The Confusion of Tongues.* 8vo. 11 pp.
10. *The Destruction of Sodom and Gomorrah.* 8vo. 13 pp.
11. *A Conversation between a Brahman and a Christian Minister.* 8vo. 15 pp.
12. *Good News.* 8vo. 10 pp.
13. *The Folly and Sin of Idolatry.* 8vo. 8 pp.
14. *The Great Inquiry, What shall be after Death?* 8vo. 9 pp.
15. *Considerations relating to the Salvation of the Soul.* 8 pp.
16. *Elementary Instruction.* 8vo. 9 pp.
17. *How shall Sin be Removed?* 8vo. 10 pp.
18. *False Ways of removing Sin.* 8vo. 9 pp.
19. *The true Way of removing Sin.* 8vo. 10 pp.
20. *Concerning Heaven and Hell.* 8vo. 10 pp.
21. *The Ten Commandments.* 8vo. 8 pp.
22. *A short Commentary on the Ten Commandments.* 8vo. 8 pp.
23. *The Nature and Necessity of the New Birth.* 8vo. 6 pp.
24. *The Evidence of the New Birth.* 8vo. 8 pp.
25. *Why have Christian Ministers come to this Country?* 8vo. 8 pp.
26. *The Surat Fire.* 8vo. 12 pp.
27. *Sin no Trifle* 8vo. 10 pp.
28. *The vain Ways of Seeking Pardon Exposed.* 8vo. 8 pp.
29. *The True Way of Obtaining Pardon.* 8vo. 8 pp
30. *Sin, its Nature, Sources, Desert, and Remedy.* 8vo. 10 pp.
- 31-40. Titles not known to the Compiler.
41. *Preparation for Death.* 12mo. 8 pp. 1832.

- No. 42. *Salvation.* 12mo. 8 pp.  
 43. *The True Remedy for Sinners.* 12mo. 8 pp.  
 44. *The True Atonement.* 12mo. 8 pp.  
 45. *The Birth of Christ.* 12mo. 12 pp.  
 46. *The Beatitudes.* 12mo. 12 pp.  
 47. *The Miracles of Christ.* 12mo. 12 pp.  
 48. *The Sufferings and Death of Christ.* 12mo. 12 pp.  
*Christ and Muhammad.* 8vo. 42 pp. 1843.  
*Christian Baptism.* 11 pp.

## BOOKS.

- Second Book for Children.* 12mo. 161 pp. 1830.  
*Hymn Book.* 2nd ed. 12mo. 155 pp. 1839.  
*A Summary of the Holy Scriptures.* 8vo. 128 pp. 1833.  
*A Book of Prayers.* 8vo. 52 pp.  
*A Manual for Public Worship.* 8vo. 186 pp. By the Rev. W Fyvie. 1839.  
*Discourses on our Lord's Sermon on the Mount.* 8vo. 3 vols. 384 pp. 1835.

*Prepared by the Rev. W Clarkson.*

Mr. Clarkson wrote a number of other tracts which were published by the Bombay and the Gujarat Tract Societies.

- Who is Christ?* 12mo. 10 pp.  
*The Doctrines and Precepts of Christ.* 12mo. 45 pp. 1843.  
*Christ's Death and Resurrection.* 12mo. 24 pp. Scripture extracts.  
*Regarding Faith in Christ the Saviour.* 12mo. 10 pp.  
*Where Men go after Death, and what their state will be.* 12mo. 12 pp.  
*The Commands of the Kingdom of Christ.* 12mo. 82 pp.  
*Sermon on the Mount, with Comments.* 1854.

## 3. THE BOMBAY TRACT AND BOOK SOCIETY.

## TRACTS.

*The Three Worlds.* 12mo. 26 pp. Translated from the Marathi tract by the Rev. Gordon Hall. 1829. 3 pie.

*In whom shall we Trust?* 12mo. Translated from the Marathi tract by Captain T. Candy. 1830. 3 pie.

*The Great Inquiry, or What will be after Death.* 12mo. 30 pp. From the Marathi. 1831. 3 pie.

*Inquiry concerning the True Way.* 12mo. 39 pp. From the Marathi. 1831. 6 pie.

*Good Tidings.* 12mo. 17 pp. Translated from the Marathi tract by Rev. W Fyvie. 1831. 3 pie.

*Elementary Catechism.* 12mo. 26 pp. From the Marathi. 1833. 3 pie.

*Rise and Progress of Christianity.* 12mo. 33 pp. From the Marathi. 1835. 6 pie.

*Fulfilment of Old Testament Prophecies relating to the Messiah.* 12mo. 42 pp. By the Rev. W Clarkson. 1844. 6 pie.

*Dialogue on Hinduism and Christianity.* 12mo. 22 pp. By the Rev. W Clarkson. 1847.

- The Birth of Christ.* 12mo. 22 pp. 1849.  
*The Miracles of Christ.* 12mo. 32 pp. 1849.  
*The Parables of Christ.* 12mo. 48 pp. 1849.  
 The three preceding tracts are by the Rev. W Clarkson.  
*First Book for Children.* 18mo. 32 pp. 1851. 6 pie.  
*Child's Picture Book.* 32mo. 32 pp. 1851. 9 pie.  
*Gospel Catechism.* 45 pp. Translated from the Marathi. 1851.  
 Also Marathi and Gujarati. 6 pie.  
*Puna Conversations.* 12mo. 106 pp. From the Marathi. 1851. 1 anna.  
*Destruction of Superstition.* Part I. On Pantheism. 59 pp. By the Rev. W Clarkson. 1852. 6 pie.  
*First Lessons.* 32 pp. By the Rev. W Clarkson from the Marathi. 1852. 3 pie.  
*Existence and Attributes of God.* 12mo. 51 pp. By the Rev. Dr. J. Glasgow. 1832. 1 anna.  
*The Choice of a Guru.* 18mo. 12 pp. Translated from the Marathi tract by the Rev. R. W Hume. 1853. Gratis.  
*Idols Destroyed.* 40 pp. Translated from the Marathi. 1853. 3 pie.  
*Questions on Hinduism.* 46 pp. By the Rev. W Clarkson. 1853. 6 pie.  
*The True Atonement.* 52 pp. From the Marathi. 1853. 6 pie.  
*Destruction of Superstition.* Part II. 46 pp. The enquirer after a Guru directed to Christ. By the Rev. W Clarkson. 1854. 6 pie.  
 Do. Part III. 86 pp. By the Rev. W Clarkson. 1854. 6 pie.  
*The Idols of Beyt.* 16 pp. 1859. Gratis.  
*Salvation, a Dialogue.* 18mo. 12 pp. 1867 3 pie.  
 BOOKS.  
*The Pilgrim's Progress.* 8vo. 262 pp. 1845. 6 annas.  
*Little Henry and his Bearer.* 97 pp. 1851.  
*Lives of the Caesars.* 12mo. 304 pp. Translated by the Rev. H. Pestonji. 1852. Paper, 6 as. Cloth, 8 annas.  
*Abridgment of the Old Testament.* 8vo. 157 pp. By the Rev. J. McKee. 1852. Paper, 3 as. Cloth, 6 annas.  
*The Touchstone of Truth and Falsehood.* 12mo. 121 pp. Anglo-Gujarati. By the Rev. W Clarkson. Conversations on Hinduism and Christianity. 1852. Paper, 2 as. Cloth, 6 annas.  
*Course of Instruction.* 12mo. 101 pp. By the Rev. J. Glasgow. 1852.  
*Life of Muhammad.* 152 pp. Translated from the English work by the Rev. G. Bowen. 1853. Paper, 3 annas. Cloth, 6 as.  
*Phulmani and Karuna.* 12mo. 161 pp. 1860. Paper, 3 as. Cloth, 4 annas.  
*Intemperance.* 8vo. 158 pp. By Mr. Chugunlal Bhagwan Dass. 1865. 6 annas.

#### 4. THE GUJARAT TRACT AND BOOK SOCIETY.

As the Publications of the Bombay Tract Society were chiefly in Marathi, the Gujarat Missionaries, to increase the number for the benefit of the people among whom they laboured, proposed to form

themselves into an auxiliary to the Bombay Society. Friends at Bombay recommended the establishment of a distinct Society. The above Society was therefore formed in 1853. The Rev. W. Clarkson was the first Secretary. The compiler has not been able to obtain a complete set of the Reports.

The Income, Expenditure, &c., as far as information is available, are given below :—

	INCOME.			EXPEND.	Nos. printed.	Nos. circulated.
	Subs.	Sales.	Total.			
			RS.	RS.	RS.	RS.
1853	1,490	42	1,532	1,063	34,500	?
1855	787	599	1,386	1,832	11,000	21,603
1856	1,128	255	1,383	1,198	28,500	15,000
1857	2,434	457	2,891	1,601	?	16,000
1859	635	630	1,265	1,672	?	17,851
1860	588	314	912	905	10,000	15,331
1861	510	326	857	1,220	24,000	11,786
1862	700	429	1,139	735	?	23,738
1863	320	363	683	460	15,000	14,195
1864	566	384	967	815	7,000	14,721
1865	383	383	781	1,250	26,500	17,516
1866	409	589	998	748	19,000	24,200
1867	424	672	1,096	1,893	44,000	34,407
1868	471	627	1,098	1,222	50,900	43,753

### TRACTS.

*Glad Tidings.* 12mo. 16 pp. By the Rev. W Clarkson. 1853. 4 pie.

*Life of Shankar Lingam*, or the Rev. Samuel Flavel. 12mo. 80 pp. Abridged from the English work by the Bellary Missionaries. Account of a Native Christian Minister. 1853. 1 an.

*A Short Account of the Saviour.* 12mo. 10 pp. 1853.

*What is Salvation, and how is it to be obtained?* 12mo. 25 pp. Rev. W Clarkson. 1853. 4 pie.

*On Mercy.* 12mo. 42 pp. By the Rev. J. Wallace. On taking away animal life for purposes of food. For Jains. 1853. 6 pie.

*On the Apostasy of Man.* 12mo. 8 pp. 1853. 3 pie.

*On Repentance.* 12mo. Reprint. 1853.

*On Instruction.* 12mo. 12 pp. Reprint. 1853.

*An Apology for Christians.* 12mo. 38 pp. By the Rev. W Clarkson. Answers popular objections to Christians. 1853.

*An Inquiry after the True Religion.* 18mo. 108 pp. Translated from the Hindi tract Dharm Tula. 1853. 1 an.

*Heart-Captivating Words* (Manoharwani). 18mo. 38 pp. Poetry.

By Munshi Abdul Rahman. Exposes popular errors, and sets forth Christian truth. 1853. 5 pie.

*A Child's Catechism.* 18mo. 38 pp. 1853.

*Edme Champeon.* 18mo. 24 pp. From the English by the Rev. J. McKee. 1853. 3 pie.

*The Flower Gatherers.* 18mo. 38 pp. From the English. 1853. 4 pie.

*The Word of Life.* 18mo. 47 pp. By the Rev. W Clarkson. Also styled, *The Voice of the Mysteries of Life.* Conversations between Native Christians and an Enquirer, on the work and offices of Christ. 1853. 6 pie.

*Exposure of Hinduism.* 12mo. 45 pp. Abridged from Dr. Wilson's treatises. 1854.

*History of Edmund.* 18mo. 32 pp. Translated from *The Leisure Hour.* By the Rev. J. McKee. 1854. 6 pie.

*Arithmetical Tables,* with Christian Lessons subjoined. 16mo. 48 pp. Contains the tables taught in village schools, with elementary lessons on Christian Truth. Meets with a large sale. 1854.

*Life from the Dead.* 12mo. 49 pp. Account of the conversion of the Rev. D. Nowroji, by himself. 1854.

*The Path of the True Religion.* 12mo. 12 pp. By the Rev. J. Wallace. 1854. 3 pie.

*History of Joseph.* 12mo. 35 pp. By the Rev. J. S. Taylor. 1854.

*Elementary Catechism.* 18mo. 32 pp. Translated from Dr. Wilson's work. 1854. 3 pie.

*The Lamp of Knowledge.* 8vo. 24 pp. A monthly Periodical commenced in January 1858. Articles both in English and Gujarati, but principally in the latter. It was given up in 1860 as the expense, Rs. 600 a year, was too great for the Society. The number printed monthly was 500.

*The Old Woman and the Brahman.* 18mo. 32 pp. By Munshi Abdul Rahman. Shows that Rama cannot be viewed as a Saviour, &c. 1855. 4 pie.

*What about a Pie?* 18mo. 14 pp. From the English. By the Rev. J. S. Taylor. 1855.

*The Ten Commandments.* 12mo. 12 pp. Reprint of a Tract by the Rev. W Fyvie. 1856. 3 pie.

*Primary School Book.* 16mo. 32 pp. By the Rev. J. Wallace. Elementary Lessons, with Scripture Truth. 1856. 4 pie.

*Turn or Die.* 18mo. 24 pp. By Munshi Abdul Rahman. An appeal to turn from Idolatry and embrace the Truth. 1856.

*The Ten Commandments.* Sheet. 1857

*Praise for the Gospel.* Poetry. Sheet. 1857.

*Alphabetical Rhymes.* Poetry. Sheet. 1857.

*The Man who killed his Neighbours.* 12mo. 24 pp. 1858. 6 pie.

*Questions on Hinduism.* 12mo. 46 pp. By the Rev. W Clarkson. From the Marathi. 1859.

*The Three Worlds.* 12mo. 22 pp. From a Marathi tract by the Rev. G. Hall. 1861. 4 pie.

*The True Refuge.* 18mo. 43 pp. From a Bengali tract by the Rev. W H. Pearce. 1861. 4 pie.

*The Black Leprosy.* 16mo. 32 pp. By the Rev. J. McKee. The evil of sin and its cure. 1862. 4 pie.

*The Balance of Truth.* 12mo. 92 pp. By the Rev. D. Moore. On the Muhammadan controversy. 1864. 2 as.

*The Way of Wisdom.* 18mo. 80 pp. By Mr. Valgi Bechar. Poetry in various metres. Language rather Hindi than Gujarati. 1864.

*Pansopari.* 16mo. 22 pp. By Munshi Abdul Rahman. Verse. Instruction concerning the false hopes of the sinner, and the true hope of the Gospel. 3 pie.

*Examination of Jainism.* 12mo. 53 pp. By the Rev. D. Moore. 1 anna.

#### Books.

*The Psalms of David.* In Gujarati Verse. 12mo. 462 pp. By the Rev. Dr. James Glasgow. 1855. 4 annas.

*Metrical Version of the Scriptural Paraphrases and Hymns.* 12mo. 84 pp. By Rev. Dr. J. Glasgow. 1857. 2 as.

*Hymn Book.* English metres. 1857

*Barth's New Testament Stories.* 12mo. 187 pp. Translated by the Rev. R. Montgomery. 1859. 4 annas.

*Daily Prayers and Promises.* 12mo. 68 pp. Texts for every day. Translated by a Native Christian. 1861. 2 annas.

*Barth's Church History.* 8vo. 342 pp. Translated by the Rev. J. S. Taylor. 1862. 6 annas.

*Poetical Offering.* 8vo. 71 pp. Hymns in English and Native metres, chiefly by the Rev. J. S. Taylor. 1863. 6 annas.

*A Comparison of Krishna and Christ.* 8vo. 95 pp. Translated by Mr. Chaganlal Bhagavandass from the Marathi work by the Rev. Baba Padmanji. 1864. 2 annas.

*Hymns for Divine Worship.* 12mo. 173 pp. Reprint in Gujarati characters of *Git Sangrah* in Hindi. 1865. 4 annas.

*Family Prayers.* 8vo. 76 pp. By the Senior Missionaries. Edited by the Rev. J. Wallace. 1865. 2 annas.

*Barth's Old Testament Stories.* 12mo. 182 pp. Translated by the Rev. R. Montgomery. 1866.

*Kavia Arpan.* 8vo. 129 pp. Hymns. 1867. Paper, 6 as. Cloth, 8 annas.

*Pad Mala.* 12mo. 22 pp. Poetical compositions on religious subjects by Native Christians. 1867. 2 annas.

#### MISCELLANEOUS.

Before the establishment of the Gujarat Tract Society, the Irish Presbyterian Missionaries issued several Publications; but no list of them is available. Most of them were afterwards adopted by the Gujarat Tract Society.

*The Way to Heaven.* American Mission, Bombay. 1819.

*Letter to the Jain Priests of Palitana.* 8vo. 16 pp. By the Rev. Dr. Wilson.

*Dialogue between a Christian and a Hindu.* 12mo. 56 pp. By the Rev. J. McKee. 1848.

*Tract for the Times.* 12mo. 32 pp. On the baptism of a Parsi. 1848.

*The Shorter Catechism.* 12mo. 37 pp.

*Scripture Extracts.* 12mo. 342 pp. By Rev. Dr. J. Glasgow. With brief comments. 1851. 8 annas.

*Counsels for Believers on the Christian Walk.* 12mo. 60 pp. By the Rev. Dr. J. Glasgow.

*At least Look at it.* 12mo. 20 pp. By Munshi Abdul Rahman.

*Foolish Gujarat.* 12mo. By Munshi Abdul Rahman. Referring to a proverb, "First strike, then speak."

*Dharm Git.* 8vo. 16 pp. Hymns in native metres. Embodied in *Kavia Arpan*.

*The Lamp of Truth.* 16mo. 16 pp. A Monthly Periodical for children has been printed at Surat since 1861 for the Christian Vernacular Education Society.

#### ALPHABETICAL LIST OF GUJARATI TRACTS.

Alphabetical Rhymes. Poetry. Sheet. 1857. Gujarat T. S.

Apology for Christians, An. 1853. Guj.

Apostasy of Man, The. 1853. Guj.

Arithmetical Tables. 1854. Guj.

At least Look at it. Surat.

Atonement, The True. Fyvie.

Do. 1853. Bom.

Baptism, Christian. Fyvie.

Balance of Truth, The. 1864. Guj.

Beatitudes, The. Fyvie.

Believers on the Christian Walk, Counsels for. 1848. Irish P. M.

Birth, Necessity of the True. Fyvie.

Do. Evidence of the True. Fyvie.

Catechism, Child's. 1853. Guj.

Do. Elementary. 1833. Bom. Guj.

Do. Gospel. 1851. Bom.

Do. Shorter. Irish P. M.

Christ, The Birth of. Fyvie. Bom.

Do. Doctrines and Precepts of. Clarkson.

Do. Miracles of. Fyvie. Bom.

Do. Parables of. 1849. Bom.

Do. Sufferings and Death of. Fyvie.

Do. Death and Resurrection of. Clarkson.

Do. Who is. Clarkson.

Do. and Muhammad. 1843. Fyvie.

Christian and a Hindu, Dialogue between a. 1848. Irish P. M.

Christianity, Rise and Progress of. 1855. Bom.

Confusion of Tongues, The. Fyvie.

Conversation between a Father and Son. Fyvie.

Do. do. Brahman and Christian Minister. Fyvie.

Creation, On. Fyvie.

Death, Preparation for. Fyvie.

- Death, and what their Fate will be. Where men go after. Clarkson.  
 Destruction of Superstition. Part III. 1854. Bom.  
 Dharm Git. Surat.
- Edme Champeon. 1853. Guj.  
 Edmund, Story of. 1854. Guj.  
 Faith in Christ, Regarding. Clarkson.  
 Fall, On the. Fyvie.  
 Do. Consequences of the. Fyvie.
- First Book for Children. 1851. Bom. Guj.  
 Do. Lessons. 1852. Bom.
- Flavel, Life of Rev. Samuel. 1853. Guj.  
 Flood, The. Fyvie.
- Flower Gatherer, The. 1853. Guj.  
 Foolish Gujarat. Surat.
- God, Existence and Attributes of. 1852. Bom.  
 Do. On the Perfections of. Fyvie.  
 Do. and His Worship, Concerning. Fyvie.  
 Good News. Fyvie.  
 Do. Tidings. 1851. Bom. Guj.  
 Guru, Choice of a. 1853. Bom.
- Heart-captivating Words. 1853. Guj.  
 Heaven and Hell, Concerning. Fyvie.  
 Hinduism and Christianity, Dialogue on. 1847. Bom.  
 Do. Wilson's Exposure of. 1854. Guj.  
 Do. Questions on. 1853. Bom. Guj.
- Idolatry, Folly and Sin of. Fyvie.  
 Idols of Beyt. 1859. Bom.  
 Do. Destroyed. 1853. Bom.
- Inquirer after a Guru directed to Christ, The. Des. Superst. II.  
 1853. Bom.
- Inquiry after the True Religion. 1853. Guj.  
 Do. concerning the True Way. 1831. Bom. Guj.  
 Do. or what after Death? The Great. Fyvie. Bom.
- Instruction, Elementary. Fyvie. Guj.
- Jain Priests, Dr. Wilson's Letter to.
- Jainism, Examination of. Guj.  
 Joseph, History of. 1854. Guj.
- Leprosy, The Black. 1862. Guj.  
 Life from the Dead. 1854. Guj.
- Man who killed his Neighbours, The. 1858. Guj.
- Mercy, On. 1853. Guj.
- Ministers come to this Country? Why have Christian. Fyvie.
- Old Woman and Brahman, The. 1855. Guj.
- Pansopari. Surat.
- Pantheism, Or, Destruction of Superstition. Part I. 1852. Bom.
- Pardon Exposed, Various Ways of seeking. Fyvie.

- Pardon, True Way of Obtaining. Fyvie.  
 Path of the True Religion, The. 1854. Guj.  
 Picture Book, Child's. 1851. Bom.  
 Pie? What about a. 1855. Guj.  
 Praise for the Gospel. Poetry. Sheet. 1857. Guj.  
 Prophecies concerning the Messiah. 1844. Bom.  
 Puna Conversations. 1851. Bom.  
 Refuge, The True. 1861. Guj.  
 Repentance, On. 1853. Guj.  
**Salvation.** Fyvie.  
 Do. of Soul, Considerations relating to the. Fyvie.  
 Do. A Dialogue. 1867. Bom.  
 Do. What it is, and how it is to be Obtained. 1853. Guj.  
 Saviour, A Short Account of the. 1853. Guj.  
 Sermon on the Mount, with Comments, Or, the Commands of the Kingdom of Christ. 1854. Clarkson.  
 Sin, Its Nature, Sources; Desert, and Results. Fyvie.  
 Do. No Trifle. Fyvie.  
 Do. be removed? How Shall. Fyvie.  
 Do. False Ways of Removing. Fyvie.  
 Do. True Way of Removing. Fyvie.  
 Sinners, All Men are. Fyvie.  
 Do. True Remedy for. Fyvie.  
 Sodom and Gomorrah, Destruction of. Fyvie.  
 Surat Fire, The. Fyvie.  
 Ten Commandments. Sheet. 1857. Guj.  
 Do. Fyvie.  
 Do. Short Comments on the. Fyvie. Guj.  
 Three Worlds, The. 1829. Bom. Guj.  
 Tract for the Times. 1848. Surat P. M.  
 Trust? In whom shall we. 1830. Bom.  
 Way to Heaven, The. 1819. Am. Miss. Bombay.  
 Do. of Wisdom. 1864. Guj.  
 Word of Life, The. 1853. Guj.

#### ALPHABETICAL LIST OF GUJARATI BOOKS.

- Barth's Church History. 1862. Guj.  
 Do. Old Testament Stories. 1866. Guj.  
 Do. New do. 1859. Guj.  
 Cæsars, Lives of the. 1852. Bom.  
 Course of Instruction. 1852. Bom. Guj.  
 Henry and his Bearer, Little. 1851. Bom.  
 Hymn Book. 1839. Fyvie.  
 Do. 1857. Guj.  
 Hymns for Public Worship.  
 Intemperance. 1855. Bom.  
 Kavia Arpan. Hymns in Native Metres. 1867. Guj.  
 Krishna and Christ Compared. 1864. Guj.

- Lamp of Knowledge. Periodical. 1858. Guj.  
 Do. of Truth. do. for the Young. 1861. C. V E. S.  
 Muhammad, Life of. 1853. Bom.  
 Old Testament, Abridgment of the. 1852. Bom.  
 Pad Mala, Hymns in Native Metres. 1867. Guj.  
 Paraphrases, Poetical Version of the. 1857 Guj.  
 Phulmani and Karuna. 1860. Bom.  
 Pilgrim's Progress. 1845. Bom.  
 Poetic Offering. 1863. Guj.  
 Prayers, Book of. Fyvie.  
 Do. Family. 1865. Guj.  
 Psalms in Verse, The. 1855. Guj.  
 Public Worship, Manual of. 1839. Fyvie.  
 Scripture Extracts. 1851. Dr. J. Glasgow.  
 Scriptures, Summary of the Holy. 1833. Fyvie.  
 Sermon on the Mount, Discourses on the. 1835. Fyvie.  
 Touchstone of Truth and Falsehood. Anglo-Gujarati. 1852. Bom.

#### PARSI-GUJARATI.

The Parsis, who came originally from Persia, use some Persian words mixed with Gujarati, and make a few other changes. This dialect is called Parsi-Gujarati. The University Examinations are gradually compelling the Parsis to use pure Gujarati.

The New Testament has been published in Parsi-Gujarati by the Bombay Bible Society. The following Publications have also been issued by the Bombay Tract Society :—

- Letter to a Parsi.* 12mo. 28 pp. 1850. 3 pie.  
*Second Letter to a Parsi.* 12mo. 47 pp. 1851. 3 pie.  
*Letter to a Zoroastrian Friend.* 12mo. 21 pp. 1851. 3 pie.  
*Polytheism of the Parsis.* 12mo. 43 pp. 1851. 6 pie.  
*Examination of the Parsi Religion.* 12mo. 34 pp. 1851. 1 anna.  
*Life of Nero.* 12mo. 39 pp. 1852. 1 anna.  
*Life of Titus.* 12mo. 70 pp. 1852. 1 anna.  
*Life of Trajan.* 12mo. 45 pp. 1852. 6 pie.  
*Salvation.* 1837.

Most of the above are by the Rev. Dhanjibhai Nouroji, himself a Parsi convert. He also edited for some years a monthly periodical for the Parsis, called the *Bambad* or Dawn.

#### SINDHI.

“ Sindhi,” says Lepsius, “ differs in essential points from the Hindi, and is an old independent Prakrit language.”\* It falls into dialects and sub-dialects, each of which approaches the lan-

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\* Standard Alphabet. p. 104.

guage of its neighbourhood. Thus the Katchi\* dialect has Gujarati elements, and a dialect belonging to the Thull or Desert, and spoken as far as Jessulmir, has borrowed from or given to the Marwari.†

Sind, on the lower Indus, has a population of nearly two millions, of whom probably three-fourths speak Sindhi. The Rev. J. Sheldon, to whom the compiler is indebted for the list below, estimates that 1,200,000 of the Sindhi speaking population are Muhammadans, and 300,000 Hindus. The former use the Arabic character; the latter chiefly the Gurmukkhi. The use of the Arabic is thus recommended by Dr. Trumpp:—

“The learned Capt. George Stack has in his valuable works used the Devanagari characters, which no doubt, are best suited to a purely Aryan Tongue, such as Sindhi is; but the country having changed its religion, and adopted with the Koran the Arabic alphabet, the introduction of the Devanagari system would only tend to exclude the mass of the people from all further instruction.”‡

Sindhi literature consists chiefly of some treatises on Muhammadanism and the Sufi system, with legends and ballads.

In 1861 the number of schools, Government and Aided, was 62, containing 3,672 pupils.

Sind was first occupied by the Church Missionary Society in 1850. In 1862 there was three European Missionaries, 19 Communicants, 44 Native Christians, and 112 children in school.

#### CHRISTIAN LITERATURE.

In 1815 the Serampore Missionaries commenced a version of the New Testament in this dialect, but only Matthew was printed in 1825, and the translation was laid aside. In 1849 Capt. Stack finished a translation of Matthew, and 500 copies were printed. The Church Missionaries afterward translated the four Gospels, Acts, and Genesis. The following Publications have also been issued:—

*Proofs of the Integrity of the Old and New Testaments.* 4to. 16 pp. 1855.

*On the Sonship of Christ.* 4to. 5 pp.

*The Gospel has not been Abrogated.* 4to. 16 pp. The preceding are extracted from the *Mizan-ul-Haqq*.

*The Ten Commandments.* 18mo. 10 pp.

*Bible History.* 18mo. 158 pp. By the Rev. A. Matchet. 1854.

*The Church Catechism.* 18mo. 32 pp.

*The Parables of Christ.* 4to. 18 pp. By the Rev. A. Matchet. 1856. 2nd ed. 18mo. 45 pp.

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\* Matthew's Gospel was printed in Katchi by the Bombay Bible Society in 1835. This Gospel was not only the first book printed, but the first book written in Katchi. In 1843 an edition was printed in Gujarati character.

† Latham's Ethnology of India. p. 265.

‡ Preface to “The Diwan of Abd-ul-Latif-Shah.” Leipzig, 1866.

*First six Chapters of Genesis.* 18mo. 26 pp. By the Rev. J. Sheldon. 1857.

*The Darkness of Heathenism.* 18mo. 16 pp. Translated from the Urdu by the Rev. J. Sheldon. 1859.

*Sermon on the Mount.* With an Introduction. 18mo. 56 pp. By the Rev. J. Sheldon. 1860.

*New Testament Stories.* Translated from the work published by the C. V E. S.

### P A R T   I I I.

## THE MADRAS PRESIDENCY.

### T A M I L.

#### I N T R O D U C T I O N

**Territorial Limits.**—The great plain of the Carnatic is the seat of the Tamil race. From Pulicat, 20 miles north of Madras, it stretches along the coast nearly to Trevandrum. Westward it is bounded by the Ghats. Tamil is also the language of about half the population of Ceylon. Including North Ceylon, the area of the Tamil country is about 60,000 square miles, nearly the same as that of England and Wales. Tamil is the vernacular of about 12 millions.

**Language.**—Tamil belongs to the Dravidian or Southern family of languages, and contains the smallest infusion of Sanskrit, though it amounts to about 40 per cent. The alphabet is supposed to be derived from the early Devanagari, or from the still earlier characters that are contained in the cave inscriptions.

**Literature.**—Dr. Caldwell thus estimates Tamil Literature:—

“ Though Tamil literature, as a whole, will not bear a comparison with Sanscrit literature as a whole, it is the only vernacular literature in India which has not been content with imitating the Sanscrit, but has honorably attempted to emulate and outshine it. In one department, at least, that of ethical epigrams, it is generally maintained, and

I think must be admitted, that the Sanscrit has been outdone by the Tamil.”\*

As it is only about thirty-five years since the Tamils began to print any of their classical works, many of them are yet found only in manuscript. In 1865, the compiler prepared a “Classified Catalogue of Tamil Printed Books, with Introductory Notices.” In all, 1,755 titles are given. The works enumerated are classified as follows:—Protestant Theology, 587; Roman Catholic Theology, 87; Hindu Works, 508; Muhammadan, 36; Jurisprudence, 19; Philosophy, 50; Natural Science, including Medicine, 62; the Arts, 6; Poetry, 72; the Drama, 25; Prose Fiction, &c., 50; Philology, including Educational Works, 176; Geography and History, 12; Periodicals and Newspapers, 26; Books for Europeans studying Tamil, 34.

The native publications consist almost entirely of reprints. There is a great lack of original works.

**Tamil Typography.**—The compiler is indebted to the Rev. C. E. Kennet for the following extract regarding the earliest printing in Tamil :—

“ The first book printed in this country was the *Doctrina Christiana* of Giovanni Gonsalvez, a lay brother of the Order of the Jesuits, who, as far as I know, first cast Tamulic characters in the year 1577. After this, appeared in 1578, a book entitled *Flos Sanctorum*, which was followed by the Tamulic Dictionary of Father Antonio de Proenza, printed in the year 1679, at Ambalacate on the coast of Malabar.” †

Type was cut at Halle in 1710. Tamil typography owes its present excellence chiefly to Mr. R. P. Hunt, formerly Superintendent of the American Mission Press, Madras.

**State of Education.**—Education has made greater progress in the Tamil country than in the other Districts of the Madras Presidency. In 1868, the Presidency contained 1,687 schools under Government, Aided, or simply Inspected, containing 62,975 pupils. The total Government expenditure on education was Rs. 843,398, of which Rs. 710,740 was derived from Imperial, and Rs. 132,658 from Local Funds. English education has been chiefly encouraged in Government Schools. The Vernacular Schools are mostly connected with Missions. The education of the people through their own language is now to receive more attention.

**Progress of Christianity** —Protestant Missionaries in India first laboured among the Tamils, and ever since they have enjoyed a large share of Christian effort. Nearly two-thirds of the native converts in India, exclusive of Burmah, are Tamils. Ziegenbalg and Plutscho landed at Tranquebar in 1706.

\* Dravidian Comparative Grammar, p. 84.

† Bartolomé’s “Voyage to the East Indies,” translated by Johnston, p. 395.

At the beginning of 1862, the Statistics of Protestant Missions among the Tamils were as follows :—

European Missionaries...	...	...	...	132
Native Ministers...	...	...	...	57
Do. Catechists...	...	...	...	778
Communicants.....	...	...	...	17,212
Native Christians...	...	...	...	94,540
Pupils in Anglo-Vernacular Schools...	...	...	...	8,106
Do. in Vernacular Schools...	...	...	...	28,835

### I. THE HOLY SCRIPTURES.

In 1688, the Dutch in Ceylon commenced the translation of the New Testament ; and in 1694, that of the Old Testament. The work, however, was not carried on regularly. The Tranquebar Missionaries printed the first edition of the New Testament in 1715. The Old Testament and Apocrypha were completed in 1728. Fabricius revised carefully the early translation. The New Testament was printed in 1772, and the Old Testament in 1777. In 1826, the New Testament, revised by Rhenius, was printed. A new version, principally prepared by the Rev. P. Percival, was printed in 1850. In 1856, a meeting of Delegates, appointed by several Missionary Societies, met to consider the best means of obtaining a standard version. The work was intrusted to the Rev. H. Bower, aided in revision by delegates from the principal Missions. The printing of the New Testament was completed in 1864. The Old Testament is now passing through the press.

### 2. PUBLICATIONS OF THE TRANQUEBAR MISSIONARIES.

The first attempt at printing by Protestants was made at Halle in 1710, when the Apostles' Creed was struck off. In 1711, the Christian Knowledge Society sent out a printing press, with Roman type, to Tranquebar. Not long afterwards, Tamil type was received from Halle. Other fount were afterwards prepared at Tranquebar. Before giving a list of the Tranquebar Publications, two Tamil works printed at Halle may be mentioned :—

*Arndt's Garden of Paradise.* 18mo. 532 pp. Translated by Schultze. In 4 Parts, I. 48 Prayers ; II. 29 Thanksgivings ; III. 39 Prayers in affliction ; IV. 12 Adorations. 1749.

*Arndt's True Christianity.* 18mo. 399 pp. Translated by Schultze. 1750.

### TRANQUEBAR PUBLICATIONS.\*

*Against Idolatry.* 8vo. 64 pp. By Ziegenbalg. 1713. 2nd ed. enlarged, 1729. 3rd ed. 1745.

*Prayers.* 12mo. 48 pp. 1713. 5th ed. 1745.

*Luther's Smaller Catechism.* 1713. 16th ed. 12mo. 6 5 pp. 1865.  
1 anna.

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\* Exclusive of Scriptures.

*Hymns.* 8vo. 56 pp. A collection of 48 hymns by Ziegenbalg and Grundler. 1715. 2nd ed. 1721. 3rd ed., edited by Schultze, 160 hymns, 1723. 4th ed., enlarged by Walther and Pressier, 300 hymns, 1733. The 6th ed. contains some hymns by Fabricius in appendices. 1779-87. Several subsequent editions. The twelfth edition will be noticed hereafter.

*Theologia Thetica.* Small 8vo. 735 pp. By Ziegenbalg and Grundler from the German of Frelinghausen. 1717 2nd ed. 8vo. 366 pp. Halle. 1856. 12 annas.

*The Way to Heaven.* 24mo. 24 pp. 1716. 6th ed. 1750.

*Letter to the Heathen.* 12mo. 12 pp. 1717. 4th ed. 1744.

*Abstract of Spener's Explanation of Luther's Catechism.* Small 8vo. 176 pp. By Ziegenbalg and Grundler. 2nd ed. 1758. Last edition edited by the Rev. A. Blomstrand. 1859. 5 annas.

*Seven Reasons.* 16 pp. 1720. For those who wish to obtain Heaven. 12 pp. 1865. 1 pie.

*Duties of a Good Communicant.* 8vo. 192 pp. Translated from the German by Malaiappan, and revised by Schultze. 1721

*One hundred Points.* (Nuru Kariangkal). 16mo. 48 pp. By P. Malaiappan. 1721.

*The True Church.* 13 pp. Beschi asserts that the Tamil is vulgar, and that 78 lies have been included in 13 pages. He replied to it in "The Destruction of Schism."

*History of the Passion.* 12mo. 100 pp. 1723. 8th ed. 8vo. 38 pp. 1862. 2 annas.

*Against Islamism.* 12mo. 84 pp. By Walther. 1728. 4th ed. 1803.

*Rituale Trangambaricum.* 12mo. 141 pp. 1781. Several eds.

*The Way of Salvation.* 12mo. 32 pp. 1730. 2nd ed. 1748.

*Principles of the Christian Religion.* 1734. 4th ed. 8vo. 47 pp. 1815.

*Church History.* By Walther. An outline of general history is also given. 1735. 2nd ed. 12mo. 316 pp. 1799.

*On the Lord's Supper.* 16mo. 128 pp. 1773. Contains a translation of the Fourth Book of the Imitation of Christ. Last ed. 1819.

*Exposition of the Lord's Prayer.* 12mo. 96 pp. By Schwartz. 2nd ed. 1770.

*Sapientia Vera.* (Megngnanam.) 12mo. 96 pp. By Dr. John. 1799.

*Schwartz's Dialogues.* 16mo. 288 pp. Dialogues between a Christian and Idolater on the Divine Attributes, Creation, Fall, the Gospel, Prayer, &c.. Christian Evidences, &c. Twelve parts. First edition printed at Madras in 1772. Tranquebar, 1790. Several subsequent editions. See Madras Tract Society's list.

*Scripture History.* 8vo. 224 pp. 1801. 2nd ed. 1816.

*Meditations on the Christian Character.* Translated from the German by Daniel Pillay. 1810. 2nd ed. 8vo. 272 pp. 1814.

*On Popery.* (Pappu Markam.) 8vo. 96 pp. 1817.

*Prayer Book.* 8vo. 40 pp. 1818.

*Concordia.* 12mo. 96 pp. The Three Creeds and the Augsburg

Confession. Printed for the Tranquebar Mission at the American Mission Press. Madras. 1856. 4 annas.

*Gerhard's Sacred Meditations.* 12mo. 270 pp. Printed at the S. P C. K. Press, Madras, for the Evangelical Lutheran Mission. 1860. 6 as.

*Hymnologia Germano-Tamulica.* 8vo. 462 pp. It contains 374 Hymns. Chiefly reprinted from Fabricius, but some originals. 1865. 1 Re. 2 annas.

*The True Bathing.* 12mo. 43 pp. By Rev. M. Pakkiam. 1863. 6 pie.

*Superstitious Customs among Native Christians.* 18mo. 32 pp. By the Rev. A. Samuel. 1864. 6 pie.

*The Blind Way.* 16mo. 64 pp. Reprint of a Madras Tract. 1865. 1½ as.

*Sermons by Schanz.* 8vo. 550 pp. 1865. Rs. 1¼.

*Old Testament History.* 12mo. 278 pp. Translated from the German of Zahn. Extracts from the Old Testament in chronological order. Edited by the Rev. A. Blomstrand. 1864-6. 2 eds. 6 as.

*New Testament History.* 12mo. 194 pp. From Zahn. 1864-8. 2 eds. 4 annas.

*Against Popery.* 16mo. 126 pp. By Rev. M. Pakkiam. 1866. 2 as.

*Church History.* Part I. 8vo. 374 pp. 1867. Part II. 364 pp. 1869. Translated from Kurtz by Rev. A. Blomstrand. 12 as. per vol.

*Sermons by Fabricius.* 8vo. 480 pp. 1867. Rs. 1½.

*Garland of Hymns.* 12mo. 100 pp. Abridgment of the Hymn Book. 2nd ed. 1867 3½ annas.

*Gnana pu Malei.* 24mo. 298 pp. Translated by Rev. A. Blomstrand from the German. 2nd ed. 1867. 6½ annas.

*Mutarpal.* First Milk. First Catechism. 16mo. 24 pp. By Ziegenbalg. 1863. 3 pie.

*Spiritual Songs.* 8vo. 38 pp. Hymns translated from the German, with music. By the Rev. H. Schanz. 1867 10 annas.

*Explanation of Luther's Catechism.* 12mo. 65 pp. By Schwarz. 1868. 2 annas.

*Explanation of the Catechism.* 12mo. 70 pp. By the Rev. J. Döderlein. 2nd ed. 1869. 2 annas.

*Book of Services. Hymn Book, &c.* 12mo. 2nd ed. 1863. 9 as. Forms for Baptism, Burial service, &c.

*Synopsis Evangelica.* 8vo. 37 pp. According to Tischendorf. 1868. 2½ annas.

*Evening Prayers.* 8vo. 24 pp. By Rev. H. Schanz. 1868. 6 pie.

*Religious Anecdotes.* (Gnanamirtha Sariteikal.) Part I. 16mo. 69 pp. 1868. 1½ annas. Part II. 98 pp. 1869. 2 annas. Translated from the German by Rev. M. Pakkiam.

*Sacred History.* Part I. 12mo. 331 pp. From Kurtz. Old Testament. 1869. 10 annas.

*Sermons on the Epistles.* 8vo. 383 pp. Translated by Rev. H. Schanz. 1869. Rs. 1½.

*Collection of Scripture Texts.* 12mo. 192 pp. By Rev. H. Schanz. 1869. 5 annas.

*Types, Parables, and Miracles of Christ.* (Tiruvatasak Kummi.) 16mo. 47 pp. Verse. By a Teacher, Lutheran School, Tranquebar. 1869. 9 pie.

*Life of Christ.* (Kiristuvin Sarittirātiyantam.) 16mo. 28 pp.  
Verse. 1869. 6 pie.

*Periodical.*

*Arunotayam.* (The Dawn of Day.) 8vo. 16 pp. Monthly Periodical established in 1863. 4 annas a year.

### 3. THE DUTCH GOVERNMENT, CEYLON.

Mr. Mat. P. I. Ondaatje, of Colombo, enumerates the following works, in addition to portions of Scripture, as having been printed in Tamil at Colombo by the Dutch Government:—\*

*Catechism and Prayers.* 8vo. 1739.

*Sixteen Sermons.* 8vo. Translated by the Rev. P. DeVriest. 1748.

*A History of the Old Testament.* 1753.

*The Triumph of Truth.* 8vo. By the Rev. P. De Melho. "A refutation of the errors of Popery, and an exposition of the doctrines of the Reformed Church." 1753.

*The Heidelberg Catechism.* 8vo. Translated by the Rev. S. A. Bronsveld. 1754.

*A Short Summary of the Christian Religion.* 8vo. By Do. 1754.

*Metrical Version of the Psalms of David.* 8vo. Translated by the Rev. P. De Melho. 1755.

*Borst's Compendium of the Christian Religion.* 1755.

*Bert's Short Questions on Religion.*

*The Liturgy of the Dutch Reformed Church.* 8vo. Translated by the Rev. P. De Melho. 1760.

*Catechism for Young Children.* 12mo. By the Rev. S. A. Bronsveld. 1766. Revised ed. 1787

*On the Lord's Supper.* 18mo. 304 pp. 1775.

*Meditations and Prayers for the Holy Communion.* Translated from De Mohlin and Drillincourt. 4to. 1778.

*An Abridged History of Christianity.* 1787

*Summary of the Doctrine of Faith unto Godliness.* 8vo. Translated by the Rev. M. J. Ondaatje. 1789.

### 4. MADRAS DIOCESAN COMMITTEE, S. P. C. K.†

The Society for the Promotion of Christian Knowledge was the first to aid Protestant Missions in India. As already mentioned, the Society sent out a printing press to Tranquebar in 1711, and from that time to the present, more or less assistance has been given to Missions.

In 1761 the Government allowed the Missionaries at Vepery, Madras, the use of a Press taken at Pondicherry. The stores were furnished by the S. P. C. K. In 1792 the Society presented the Vepery Mission with a Press of its own. From 1810 to 1819 the Press was closed. The Madras Diocesan Committee of the S. P. C.

\* Journal, Royal Asiatic Society. New Series, Vol. I. p. 141.

† The compiler is indebted to the Secretary, the Rev. C. E. Kennet, for most of the information under this head, as well as for other valuable aid.

K. was established in 1815. Bishop Middleton called attention to the Press, and in 1820 it was re-opened. The grants of the Parent Society in stores till 1847, were sometimes as high as £1,000 a year.

In 1861 the Press was sold. When the fine Printing Establishment of the American Mission was exposed for sale in 1866, it was bought by the Madras Committee of the S. P. C. K. for Rupees 40,000. Important service has thus been rendered to Tamil Christian Literature.

Information regarding the early Tracts and Books printed at the Vepery Press is very incomplete. The following list includes several publications, printed for private persons, as well as those published by the Society.

*Dialogues by Schwartz.* Vepery. 1772. Subsequent eds. 1844. 12mo. 195 pp. 2 annas.

*The Pilgrim's Progress.* Part I. English and Tamil. 4to. 137 pp. 1793. 2nd ed. 4to. 231 pp. 1826.

*Bogatsky's Golden Treasury.* Vepery. 1800.

*Historiu Ecclesiastica.* By Walther. 1809. In 1835 a new edition, edited by Haubroe, was commenced; but only 224 pp. were printed.

*Book of Common Prayer.* 4to. 289 pp. Translated by Rev. Dr. Rottler. Government Press. 1819.

*Hymns.* By Fabricius. 1820.

*Miracles of our Blessed Saviour.* 8vo. 34 pp. Anglo-Tamil. 1820. Several Editions.

*Letter to the Heathen.* By Fabricius. 1822. Several eds. 12mo. 9 pp.

*Church Catechism.* Several eds. 2 pie.

*Ostervald's Abridgment of Bible History.* 18mo. 22 pp. Tamil. 42 pp. English and Tamil. 1822. Several eds. 6 pie.

*Discourses of our Blessed Lord.* 3rd ed. 1827. Several eds.

*Collection of Scripture Passages.* 8vo. 72 pp. 6th ed. 1830. 10th ed. 1855.

*Protestant Catechism.* Showing the principal errors of the Church of Rome. 12mo. 40 pp. 1830 and 1845.

*Two Sermons on Primitive Christianity and Morals.* 8vo. 29 pp. 1832.

*Analysis of Scripture.* (Veta Porul.) By Rev. C. T. Rhenius. 1832. 3rd ed. 12mo. 229 pp. 1861. 4 annas.

*Stillingfleet's Catechism.* 1836. 12mo. 102 pp. 1846. 4 pie.

*Sermons and Homilies.* Nos. 1—10. 12mo. 1837.

*Parables of our Blessed Lord.* 4th ed. 1838.

*Order of Confirmation.* 12mo. 8 pp. 1838.

*Watts' Second Catechism.* 1840.

*Biblical and Theological Dictionary.* 8vo. 566 pp. By the Rev. H. Bower. 1841.

*Iremonger's Questions.* 1843.

*Inexhaustible Mine of Gold.* 12mo. 25 pp. On the excellency of the Holy Scriptures. By Rev. V D. Coombes. 1844. 2 pie.

*Good Manners of a Christian Teacher.* 1844.

*Book of Common Prayer.* By Rev. Mr. Whitford. 1844.

- Sermon on the Mount.* 8vo. 25 pp. Anglo-Tamil. 1845.  
*Abridged Common Prayer.* For the Tinnevelly Missionaries. 1845.  
*Expository Lectures on the Moral Law.* 8vo. 244 pp. By the Rev. H. Bower. Intended for Heathens as well as Christians. 1847.  
*The Scripture Doctrine concerning the Person of our Lord.* 8vo. 216 pp. By the Rev. Dr. G. U. Pope. Specially designed against Socian and Muhammadan errors. 1848. 3 as.  
*Hymns.* By the Rev. J. E. Nimmo. 1848.  
*Come to Jesus.* 18mo. 143 pp. Translated from Newman Hall by the Rev. J. A. Regel. 1850.  
*First Steps to the Catechism.* 18mo. 8 pp. 1851.  
*Sermons on Doctrinal and Practical Subjects.* By Rev. A. Johnson. 1851.  
*Catechism of Gospel History.* 12mo. 208 pp. By Rev. C. Aroolappen. 1852.  
*The Young Churchman Armed.* 12mo. 49 pp. Translated by Rev. H. Bower. "A Catechism for junior members of the Church of England." 1852. 6 pie.  
*Prayers from the Liturgy of the Church of England, arranged for Family Worship.* 12mo. 58 pp. From the original of the Christian Knowledge Society. Translated by the Rev. C. Aroolappen. 1853. 1861. 6 pie.  
*Suggestions for Private Prayer.* By the Rev. D. Gnanamuttu. 1853.  
*Destruction of Superstition.* Poem. By Vethanayaga Sastri. Published by Rev. C. Aroolappen. 1853.  
*Meditations and Prayers.* Published by Rev. C. Aroolappen. 1854.  
*Bishop Taylor's Introduction to a Holy Life.* 12mo. 52 pp. By the Rev. A. Johnson. 1855.  
*Introductory Catechism.* 18mo. 46 pp. 1855. Several eds. 6 pie.  
*Sermon on Isa. lvi. 7* "My house shall be called a house of prayer for all People." 12mo. 16 pp. By the Rev. H. Bower. 1859.  
*Sunday First Lessons from the Old Testament.* 12mo. 360 pp. 1860. 4 annas.  
*God's Choice, the Best for His People.* 12mo. 18 pp. Sermon by the Rev. D. Simpson, translated by the Rev. H. Bower. 2nd ed. 1859. 2 pie.  
*Brief Sketch of the History of the Church during the first three centuries.* 16mo. 33 pp. By the Rev. C. E. Kennet. Based on Chapman's Syllabus, with preparatory remarks from Burton. 1860. 1 an.  
*Christ, the Good Physician.* 8vo. 9 pp. By the Rev. A. R. Symonds. Also in English and Tamil.  
*Companion to the Holy Communion.* 12mo. 147 pp. By the Rev. Dr. Caldwell. Meditations, Sermon on the Lord's Supper, Prayers, &c. 2nd ed. 1861. 3 annas.  
*Book of Common Prayer.* 4to. 182 pp. Carried through the Press by the Rev. H. Bower and Rev. J. E. Nimmo. 1861.  
*Book of Services.* 4to. 77 pp. 1861.  
*Book of Offices.* 4to. 135 pp. 1861.  
*The Three Creeds.* 12mo. 4 pp.  
*The Thirty-nine Articles.* 12mo. 59 pp. With Scripture references and short explanations. 1862. 6 pie.

*Prints of Scripture History.* 22 sheets coloured. Set, Rs. 2-12.  
Mounted on brown paper, Rs. 4.

*Series of Tracts.*

1. *On Virtue.* 12mo. 16 pp. By Rev. H. Bower. 1866.
2. *Folly of Demon Worship.* 12mo. By the Rev. Dr. G. U. Pope. 1867. 3 pie.
3. *Adam's Old Man's Home.* 12mo. 48 pp. 1867 1 anna.
4. *Address to Native Ministers.* 12mo. 14 pp. By the Rev. J. Guest. 1867. 3 pie.
5. *The World a Parable.* 12mo. 8 pp. By the Rev. A. R. Symonds. 1868. 3 pie.
6. *God's Messages to Mankind.* 12mo. 4 pp. 1868.
7. *God's Messages to Mankind.* 12mo. 4 pp. 1868.
8. *God's Messages to Mankind.* 12mo. 4 pp. 1868.
9. *God's Messages to Mankind.* 12mo. 8 pp. 1869.

The four preceding Tracts are Scripture extracts, arranged by the Rev. V Santhosham.

*Tanjore Tracts.*

The following short series may be noticed under this head. Two of the Tracts have been adopted by the S. P. C. K.

1. *A Missionary Story.* 32mo. 20 pp. By Mrs. Forbes. 1854.
2. *Is not the Door Open?* 32mo. 11 pp. By do. 1854.
3. *Hannah.* By do.
4. *Folly of Demon Worship.*
5. *The Old Man's Home.*

*The Young Communicant's Guide.* 32mo. 51 pp. 1856.

5. THE MADRAS RELIGIOUS TRACT AND BOOK SOCIETY.

This is the oldest existing Tract Society in India, and is the only one which has yet celebrated its Jubilee. A full and interesting account of its history will be found in the "JUBILEE MEMORIAL," prepared by the Rev. R. C. Macdonald. A few of the leading facts may be mentioned.

In September 1817, the Rev. W. C. Loveless wrote from Madras to the Religious Tract Society, acknowledging the receipt of a grant of £50 for the publication of native Tracts. He mentioned that Mr. Knill was preparing two tracts in Tamil.

The Meeting for the formation of the Madras Tract Society was held in the Church Mission House, Black Town, in compliance with the proposal contained in an address signed by the Rev. Messrs. Loveless, Pritchot, Rhenius and Schmid. The Rev. C. T. F. Rhenius was appointed the first Secretary.

For several years after the formation of the Society, only *Tracts* were circulated. In general, applications for them came from Missionaries in the country, which were considered at the monthly meetings of Committee. It was not considered necessary to have paid clerks, and the Wesleyan Missionaries gave the use of a room under their Chapel in Popham's Broadway to hold the stock. Attendance was given at the Depository three times a week.

The first list of English *books* for sale at the Depository appears at the end of the Report for 1832. It contains nine titles. The list, the following year, has 26 titles. In 1834, about 200 different works were kept on sale, and in 1835, the Depository was opened daily.

In 1851, a *School-Book Fund* was formed. By the end of 1856, the School-Book Fund was considerably in debt, and the Committee proposed that the South India Christian School Book Society should take over the stock at a fair valuation, and sell its publications in the Depository, paying the same proportion of the expenditure. In 1861, the sale of school books having increased, one-half of the fixed expenditure of the Depository was charged to the Christian Vernacular Education Society.

**Separation of Accounts.**—The Madras Committee have adopted an arrangement in keeping accounts which ought to be generally followed. The English Book Fund and the Vernacular Publication Fund are kept distinct. The advantages of this are explained in the Chapter in the Introduction on Depository Accounts.

**Tabular Statements.**—Many of the early Reports do not give details of great importance. In some cases not even the titles of publications printed are given; very frequently the numbers printed of each are not stated; occasionally books in different languages are lumped together simply as "Bound Volumes." This has prevented information being given as to the numbers printed of each Tract, as has been done in the case of the Calcutta and the Bombay Societies. No copy of the Report for 1849 has been preserved.

	RECEIPTS.				EXPENDITURE.				
	Subscript-	Sales.	Mis-	cella	Printing.	Depôt.	Remit-	cella	Total.
	Rs.	Rs.	Rs.	neous.	Rs.	Rs.	Rs.	neous.	Rs.
1819	883	47	...		930	435	27	175	637
1820	1,181	26	436		1,644	1,314	76	350	1,740
1821	750	55	...		805	429	61	175	665
1822	797	125	...		922	100	59	...	159
1823	747	88	182		1,017	716	136	200	1,052
1824	1,062	183	...		1,246	1,339	301	571	2,212
1825	1,792	167	...		1,959	1,803	331	...	2,135
1826	2,394	31	...		2,425	967	378	719	2,065
1827	2,075	171	...		2,246	1,186	634	351	2,171
1828	2,002	111	...		2,113	900	411	436	1,748
1829	1,941	...	31		1,972	1,673	497	...	2,170
1830	1,772	513	...		2,285	759	465	558	1,782
1831	2,475	376	...		2,851	2,142	479	...	2,622
1832	2,138	758	...		2,897	2,005	626	588	3,219
1833	2,070	1,940	...		4,010	1,924	510	1,457	3,892
1834	2,067	277	...		2,343	1,917	318	...	2,235
1835	2,472	2,860	...		5,332	3,297	592	2,087	5,976
1836	2,425	1,250	...		3,675	1,483	519	1,989	3,997
1837	2,956	840	950		4,746	2,142	900	550	3,592
1838	2,405	1,407	756		4,568	2,854	604	1,556	5,015
1839	2,518	608	1,000		4,126	2,750	784	480	4,015
1840	2,206	651	...		2,857	2,149	655	...	2,814
1841	3,923	839	3,500		8,262	3,682	559	2,979	7,220
1842	2,593	1,853	...		4,447	2,512	653	1,000	4,175
1843	1,830	2,095	...		3,926	3,178	1,402	...	4,580
1844	2,991	2,951	100		6,042	3,031	1,327	1,395	5,834
1845	3,287	2,089	...		5,376	3,843	1,262	545	5,964
1846	2,835	2,040	2,174		7,050	1,258	1,292	1,500	4,169
1847	2,670	1,337	...		4,007	2,204	1,303	1,544	5,269
1848	3,152	3,451	...		6,603	5,747	1,315	1,655	8,896
1849	...	...	...		7,868	...	...	...	5,183
1850	3,214	3,788	...		7,003	3,125	1,868	2,079	7,211
1851	2,833	4,053	...		6,887	3,273	1,959	1,398	6,817
1852	3,587	3,740	2,500		9,828	4,347	1,810	3,940	10,598
1853	2,837	4,999	700		8,536	5,988	1,907	2,284	10,423
1854	3,153	4,999	...		8,150	3,914	2,035	1,578	7,527
1855	3,069	5,599	...		8,668	4,267	2,022	2,527	8,816
1856	2,258	4,399	...		6,657	3,980	1,489	1,251	7,071
1857	1,997	3,713	2,112		7,823	2,590	1,270	2,448	6,567
1858	1,840	2,490	...		4,330	1,095	1,055	1,200	3,943
1859	2,025	2,529	...		4,554	324	1,255	1,994	3,984
1860	1,560	2,224	39		3,824	748	1,205	1,770	4,086
1861	1,661	2,930	40		4,632	1,910	1,267	2,000	5,737
1862	1,813	2,589	3,060		7,462	2,280	1,221	1,492	6,467
1863	1,780	2,878	80		4,738	1,322	962	2,460	5,062
1864	1,629	3,085	80		4,794	1,974	1,089	...	4,012
1865	1,782	2,706	2,480		6,968	524	1,131	5,449	7,468
1866	865	1,939	680		3,484	2,975	1,139	600	4,572
1867	1,578	2,544	92		4,214	613	1,144	2,500	4,534
1868	893	2,725	2,109		5,728	614	805	4,071	6,259
Total	104,789	93,072	25,102	228,833	106,014	45,115	63,919	8,263	228,495
Average	2,138	1,695	...	4,576	2,163	...	1,304	...	4,570

	PRINTING.				CIRCULATION.					
	Tamil.	Telugu.	Miscel.	Total.	Tamil Tracts.	Telugu Tracts.	Books. School Books.	Urdu.	English	Total.
1819	6,000	6,000	...	12,000	5,315	2,952	...	...	3,385	11,722
1820	6,000	2,000	...	8,000	3,119	3,737	...	...	7,526	14,524
1821	4,000	...	...	4,000	4,571	316	...	...	4,055	9,069
1822	3,000	...	...	3,000	20,001	221	...	...	2,736	23,066
1823	17,000	...	...	17,000	10,080	371	...	...	6,912	17,433
1824	37,000	1,500	38,500	18,182	42	...	...	...	3,262	22,389
1825	44,000	14,000	7,500	65,500	31,097	2,250	...	...	20,000	57,019
1826	59,000	...	...	59,000	32,019	5,766	...	...	13,051	53,985
1827	41,000	3,000	...	44,000	50,925	5,328	...	201	13,416	72,835
1828	41,000	7,000	...	48,000	28,073	6,652	...	28	11,785	48,082
1829	26,000	37,000	...	63,000	29,153	9,152	...	...	12,521	51,474
1830	48,959	80,000	...	128,959	71,649	18,074	...	898	7,925	99,305
1831	73,610	13,000	...	86,610	54,680	16,928	...	105	7,790	80,146
1832	65,000	15,900	...	80,900	41,658	11,591	...	...	10,731	64,309
1833	40,500	...	500	41,000	52,358	20,664	...	381	12,386	86,392
1834	31,500	25,000	...	56,500	33,171	12,915	...	2,270	10,975	59,882
1835	133,150	31,000	...	164,150	70,491	28,697	...	3,661	21,710	125,159
1836	149,610	91,000	...	240,610	167,282	37,154	...	1,735	16,175	222,588
1837	144,500	38,000	...	182,500	201,033	57,607	...	6,040	22,442	288,057
1838	181,150	27,900	...	203,150	137,536	57,484	...	6,168	13,722	215,762
1839	140,600	45,000	...	185,600	144,804	34,035	1,451	3,518	6,566	190,569
1840	73,400	22,750	...	96,150	104,715	20,150	2,294	4,115	5,060	136,653
1841	255,400	56,000	?	311,400	111,395	37,300	783	2,606	6,227	161,001
1842	71,500	32,000	...	103,500	81,577	15,556	2,193	2,718	6,239	108,283
1843	130,500	10,000	3,000	148,500	60,415	27,035	3,603	2,272	4,610	97,935
1844	160,500	45,000	...	205,500	135,733	43,582	6,491	4,910	34,740	225,661
1845	36,500	...	...	36,500	47,510	18,687	9,376	700	5,000	81,273
1846	46,500	...	...	46,500	50,112	8,250	5,182	1,535	3,274	68,353
1847	207,000	59,000	...	266,000	78,694	13,872	8,956	5,175	11,527	118,224
1848	48,100	3,000	850	51,950	30,006	14,509	14,922	1,810	9,819	71,066
1849	...	...	...	...	105,465	32,923	11,218	7,911	14,804	122,321
1850	380,000	250,000	...	630,000	120,060	39,753	12,274	3,045	21,561	197,133
1851	25,000	10,000	...	35,000	108,930	43,930	14,500	4,879	25,676	198,097
1852	61,500	30,000	...	91,500	219,263	55,801	18,456	3,934	17,370	314,918
1853	193,000	10,500	...	203,500	116,995	36,628	26,595	2,462	14,579	197,259
1854	36,100	5,000	1,500	42,500	92,927	36,174	16,129	444	18,378	164,069
1855	20,600	3,000	...	23,600	61,317	21,673	15,044	731	8,835	107,750
1856	45,000	24,500	...	69,500	59,979	15,414	15,421	498	5,507	96,828
1857	116,000	20,000	...	136,000	31,089	5,334	717	300	24,881	62,321
1858	38,500	...	...	38,500	25,993	2,785	1,088	55	15,653	45,586
1859	51,500	...	...	51,500	61,362	8,208	705	1,520	16,490	88,285
1860	15,000	...	...	15,000	35,196	7,052	570	880	18,000	61,698
1861	226,000	35,000	...	261,000	139,868	5,805	452	6,100	13,318	165,543
1862	4,000	...	24,500	28,500	49,827	13,819	997	1,970	30,888	97,501
1863	85,000	20,000	3,000	108,000	97,750	22,355	454	15,236	47,554	183,349
1864	148,000	10,000	3,000	161,000	32,570	14,368	417	6,879	41,680	96,414
1865	56,000	5,000	...	61,000	110,206	13,966	624	3,288	19,302	147,386
1866	39,000	47,000	...	86,000	49,463	9,526	996	1,480	13,735	75,200
1867	...	700	...	700	33,075	3,588	1,337	1,172	7,302	46,474
1868	117,000	30,000	...	147,000	76,895	7,953	607	93	9,199	95,347
Total	3,969,179	1,163,350	45,350	5,177,879	3,536,094	928,435	193,652	114,321	102,279	5,495,895
Average.	80,983	21,701	...	105,691	70,522	18,567	...	...	14,045	109,918

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1841. *Essence of Wisdom.* 48 pp. Abridged and modified by Rev. C. Rhenius from a Bengali tract by Brajamohan. Striking arguments against idolatry; with additions, showing the only way of salvation. 7 eds. 1841—61.
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*Evidences of Scripture.* 27 pp. By Rev. J. Smith. Evidences of Christianity from prophecy and miracles. Slightly altered from a publication of the London Missionaries, Madras. 4 eds. 1843—53.

1843-4. *Tracts on the Parables.* 1. The Foolish Rich Man. 2. The Marriage Feast. 3. The Unmerciful Servant. 4. The Two Sons. 5. The Pharisee and Publican. 6. The Rich Man and Lazarus. 7. The Talents. 8. Hid Treasure and Pearl of Great Price. 8. The Sower. 9. The Barren Fig Tree. 10. The Importunate Widow. 11. The Unjust Steward. 12. The Good Samaritan. 13. The Mustard Seed and Leaven. 14. The Lost Sheep, Lost Piece of Money, and the Prodigal Son. 15. The Labourers in the Vineyard. 16. The Ten Virgins. 17. The Wheat and the Tares. 18. The Good Shepherd. 19. The Wicked Husbandmen. 20. The Two Foundations. 21. The Beam and the Mote, &c. 22. The Happy Servant, &c. 23. The Blind leading the Blind, &c.

Plain and practical expositions by Rev. F. W. Ward. Besides being issued separately as Tracts, they were bound together in a volume. “*Parables Explained.*” 1 ed. Mis. Ser.

*On Cholera.* 12 pp. By Rev. J. E. Nimmo. Prevalence attributed to idolatry. 2 eds. 1844—7

1846. *Refutation of a Hindu Tract against Christianity.* 15 pp. By Rev. W. H. Drew. 4 eds. 1846—61.

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*The Priest and the Bible.* 17 pp. Translated by Rev. J. Sugden, from the English.

1851. *The Jewel Mine of Salvation.* 16mo. 124 pp. Originally written in Bengali by Ram Ram Basu. Tamil edition greatly enlarged by Rev. Dr. H. M. Scudder. Exposure of Hinduism and explanation of the Gospel. Prose and verse. 3 eds. 1851—62. 1 an.

1852. *Errors and Novelties of Romanism.* 20 pp. Translated by Mr. C. J. Addis from the *Christian Witness*. List of 25 of the principal Romish heresies, with the dates of their introduction, &c. 2 eds. 1852—64.

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*Test of Hinduism.* Part I. 36 pp. Part II. 14 pp. Part III. 19 pp. Complete. 72 pp. By Rev. E. Sargent. Part I. exposes the folly of idolatry, &c. Part II. shows the evil results of idolatry, &c. Part III. explains salvation through Christ. Palamcottah Tract. 4 eds. 1856—63. 6 pie.

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1864. *Choose the Best.* 34 pp. By Rev. A. Vethakan. Examines Hinduism, Muhammadanism, Popery, and Protestantism. Nagercoil Tract. 3 pie.

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The thirteen preceding Tracts are from the "Bazaar Preacher's Book," by Rev. Dr. H. M. Scudder.

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The preceding are all by the Rev. C. Rhenius.

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*Jesus, Justice, Sinner.* 8vo. 2 pp. Translated by Rev. J. E. Nimmo, from the English. 2 eds. 1859—64.

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1864. *The Divine Proclamation.* 8vo. 2 pp. By Rev. H. S. Taylor. Reprint. 2 eds. 1864—68.

*Idolatry a Child's Play.* 8vo. 2 pp. Translated, through the Canarese, from Brajamohan. 2 eds. 1864—68.

1865. *The Divine Teacher.* 8vo. 2 pp. By Rev. C. Yesudian. Nagercoil publication.

*The Divine Spirit distinct from the Human.* 8vo. 2 pp. From a Canarese Tract by Rev. C. Campbell.

*Essence of Christian Doctrine.* 8vo. 2 pp. By Rev. C. Mault. Nagercoil Tract. 2 eds. 1865—68.

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*Good Words.* 8vo. 2 pp. By Rev. C. Yesudian. Nagercoil Tract.

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1843. *Draper's Bible Stories.* 18mo. 198 pp. 3,000. 1½ annas.

1844. *Parables of Christ Explained.* 12mo. 386 pp. By Rev. F. W. Ward. Tracts bound in a volume. 2,500. 3 annas.

*Schwartz's Dialogues.* 18mo. 202 pp. See List of Tracts for contents. 3,000.

*Barth's Church History.* 18mo. 656 pp. Translated by Rev. J. A. Regel. 3,000.

1845. *Daily Text Book.* 32mo. 216 pp. By Rev. F. W. Ward.

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*Hymn Book*. 18mo. 90 pp. Edited by Rev. Dr. Winslow. For the Young. 3,000.

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1855. *Romanism Questioned*. 18mo. 113 pp. 1,000.

*The Glory of Christ*. 18mo. 264 pp. By Nyanasigamani Pillai. An original work on the Muhammadan controversy 2 eds. 1855—64. 4,100. 3 annas. Cloth, 5 annas.

*Flavel's Saint Indeed*. 18mo. 126 pp. Translated by Rev. W H. Drew. 1,000. 1½ annas.

1857 *Barnes' Notes on John*. 12mo. 439 pp. By Rev. J. A. Regel. 1,000. 12 annas.

1858. *Bower on Caste*. 12mo. 163 pp. Chiefly from his English Prize Essay. 500.

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*The Christian's Victory over Death*. 18mo. 102 pp. By Rev. V Santhosham. 1,000. 1 anna.

1869. *Paley's Evidences*. 12mo. 376 pp. Free translation by the Rev. E. Sargent. 1,000. 8 annas.

#### MISCELLANEOUS.

*Scripture Questions and Answers*. 18mo. 40 pp. 1840.

*Scripture Catechism*. 18mo. 36 pp. By Rev. J. H. Elouis. 1845.

*Scripture Lessons*. 41 pp. English and Tamil. 1846.

*Peep of Day*. 18mo. 234 pp. 1852. 1,500.

*The Tamil Magazine*. Published from 1831 to 1844.

*The Truthful Messenger* was published for six months in 1847, and then discontinued.

*Tamil Almanacs* were published several years.

## 6. TRACT SOCIETIES IN SOUTH TRAVANCORE.

The information given below has been chiefly furnished by the Rev. E. Baylis, Secretary of the South Travancore Tract and Book Society.

Although Missionary operations were commenced in South Travancore in 1805 by Mr. Ringletaube, they were not carried on with much regularity or success till the settlement of the Rev. C. Mead in 1818, and of the Rev. C. Mault in 1819.

The Rev. C. Rhenius removed to Tinnevelly in 1820. At such a distance from Madras, the want of an adequate supply of Tracts was deeply felt. A Tract Society for South Travancore and Tinnevelly was therefore formed. The following account of its establishment is given in the Fifth Report of the Madras Tract Society.

“On the 31st of October last (1822), we formed here, Palamcottah, a Native Tract Association, in conjunction with another forming at the same time at Nagercoil. Both constitute but one Society, called the Nagercoil Religious Tract Association, upon the same principles as yours, and in direct correspondence with the Parent Society in London. The Rev. Mr. Mead is the principal Secretary, Mr. Mault, the Treasurer: each Branch has likewise its sub-secretaries, sub-treasurers, &c. Of that in Palamcottah, we ourselves, and six Native Christians constitute the Committee.”

The Annual Meetings were held at Nagercoil and Palamcottah on the same day. During the first ten years the number of tracts printed, (part of which were single epistles) was 261,000, and the income, chiefly from the contributions of Native Christians, Rs. 8,648.

About 1830, the Neyoor Branch formed itself into a separate Society, called “*The Neyoor Tract Society*.”

In 1844, a friendly separation took place between the Nagercoil and Palamcottah Branches, the funds and tracts being equally shared. The Palamcottah Branch was then termed “*The Tinnevelly Tract Society*.”

In 1855, the Nagercoil and Neyoor Branches were united under the title of “*The South Travancore Tract and Book Society*.” The two printing presses at these respective places, which are only about ten miles apart, were brought together to Nagercoil.

The Receipts, Expenditure, and Printing since the union are given below :

	RECEIPTS.				EXPENDITURE.				PRINTING.
	Native Subs.	Sales.	Miscl.	Total.	Print-ing.	Pur-chases.	Miscl.	Total.	
1855	Rs. 450	Rs. 175	Rs. 35	Rs. 660	Rs. 881	Rs. ...	Rs. 2	Rs. 883	Rs. 51,000
1856	512	23	6	541	364	...	141	505	47,000
1857	640	100	50	790	423	25	7	455	49,200
1858	458	135	50	623	427	65	122	614	54,000
1859	497*	42*	17*	556	331*	235*	117*	683	41,000
1860	497*	42*	17*	556	331*	236*	117*	683	64,000
1861	498	42*	18*	558	523	13	107	643	51,250
1862	677	80	35	792	655	165	111	931	63,000
1863	496	298	...	794	1,088	192	83	1,363	120,750
1864	1,098	586	275	1,959	767	430	86	1,283	75,000
1865	979	242	24	1,245	743	365	112	1,220	76,000
1866	486	661	5	1,152	1,086	507	53	1,646	78,700
1867	864	471	10	1,345	667	288	73	1,028	103,000
1868	215	421	370	1,006	890	88	95	1,073	113,500
Total...	8,367	3,399	914	12,578	9,178	2,630	1,228	13,036	1,041,800
Mean...	597	242	...	898	656	...	...	931	74,414

The publications include 164,000 Tracts for Adults, 211,000 Handbills, 61,000 Tracts for Children, 12,500 Catechisms, 533,100 Periodicals, and 10,200 Books.

The Society possesses special interest from the fact, that it is almost entirely sustained by the contributions of Native Christians. The claims for the support of a Native Ministry will, for a time, affect the income ; but since the commencement, the Society has done, comparatively, a great work. Many of the Tracts have long ago disappeared from circulation ; but copies of nearly all have been preserved in bound volumes by Catechists, and doubtless the substance of them has often been given in addresses.

#### TRACTS.†

1. *Children's Food.* 16mo. 24 pp. 1822.
2. *Spiritual Teaching.* 16mo. 24 pp. 1822.
4. *The True Religion.* 16mo. 20 pp. 1822.
6. *On Repentance.* 16mo. 16 pp. 1823.
7. *Sermon on the Mount.* 16mo. 24 pp. 1823.
8. *The Pearl of Great Price.* 16mo. 8 pp. 1824.
9. *Good Advice.* 16mo. 20 pp. 1824.
10. *Instruction for Youth.* (Bala Potakam.) 16mo. 44 pp. 1824.
11. *Expiation of Sin.* 16mo. 24 pp. 1824.
12. *Introduction to the Epistle to the Romans.* 16mo. 8 pp. 1824.
13. *On Mantras.* 16mo. 16 pp. 1824.
14. *On Lying.* 16mo. 24 pp. 1824.
15. *Evil Disposition.* 16mo. 8 pp. 1824.

\* The average of two or three years.

† Of many of the Tracts several editions have been published.

16. *Self-Examination.* 16mo. 40 pp. 1824.  
 17. *Epistle to the Thessalonians.* 16mo. 34 pp. 1824.  
 18. *First Epistle to Timothy.* 16mo. 28 pp. 1825.  
 19. *On Patience.* 16mo. 40 pp. 1825.  
 20. *Epistle of Peter.* 16mo. 1825.  
 21. *Epistle to the Galatians.* 1825.  
 22. *Epistle to the Ephesians.* 1825.  
 23. *On Marriage.* 16mo. 42 pp. By Rev. C. Mault. 1826.  
 24. *Fear Removed.* 16mo. 36 pp. 1826.  
 25. *Epistle to the Philippians.* 1826.  
 26. *Manifestation of Divine Grace.* 16mo. 32 pp. 1826.  
 27. *The Evils of Drunkenness.* (Matupana Vilakkam.) 16mo. 12 pp. 1826.  
 29. *The only Intercessor.* (Sepa Vavi.) 16mo. 16 pp. By Rev. C. Mault. 1827  
 30. *On Miracles.* (Putumai Vilakkam.) 16mo. 24 pp. 1827.  
 32. *Human Depravity.* 16mo. 40 pp. 1827.  
 - 33. *Want of Rain.* 16mo. 16 pp. 1829.  
 34. *Praise for Rain.* 16mo. 6 pp. 1829.  
 35. *Good Medicine.* (Nanmaruntu.) 16mo. 22 pp. 1829.  
 36. *Spiritual Way (for Youth.)* (Vala Gnana Neri.) 16mo. 8 pp.  
 1829.  
 37. *True Happiness.* 16mo. 36 pp. 1829.  
 38. *The Gospel Explained.* 16mo. 40 pp. 1829.  
 39. *Abiding in Love.* 16mo. 32 pp. 1829.  
 40. *A Living Epistle.* 16mo. 28 pp. 1829.  
 41. *The Light dispersing the Darkness of the Soul.* 16mo. 26 pp.  
 1830.  
 42. *On Divine Justice.* (Teva Niti.) 16mo. 20 pp. 1830.  
 43. *Sermon on Creation.* 16mo. 20 pp. 1830.  
 44. *Sermon on Providence.* 16mo. 24 pp. 1830.  
 45. *The Gift of the Holy Spirit.* 16mo. 26 pp. 1830.  
 46. *Sermon on the New Birth.* 16mo. 36 pp. 1830.  
 47. *On the Entry of Sin and Death into the World.* 16mo. 28 pp.  
 1830.  
 48. *Sermon on Hating the World.* 16mo. 12 pp. 1830.  
 49. *Sermon on Baptism.* 16mo. 26 pp. 1831.  
 50. *Sermon on the Childhood of Jesus.* 16mo. 20 pp. 1831.  
 51. *Sermon on Female Education.* 16mo. 12 pp. 1831.  
 52. *On the Birth of Christ.* 16mo. 26 pp. 1831.  
 53. *Sermon on Men being Enemies to God.* 16mo. 26 pp. 1851.  
 54. *Divine Dispositions.* 16mo. 22 pp. 1831.  
 55. *Spiritual Warfare.* 16mo. 24 pp. 1831.  
 56. *Divine Character.* (Teva Silam.) 16mo. 28 pp. 1831.  
 57. *Explanation of some Prophecies.* 16mo. 1831.  
 58. *Anxiety of Soul Removed.* (Kalakkam Telittal.) 16mo. 1831.  
 59. *A Word of Warning.* 1832.  
 60. *Examination.* (Parisotanei.) 18mo. 24 pp. 1832.  
 61. *Against Envy.* 1832.  
 65. *Divine Knowledge.* 16mo. 24 pp. By Rev. C. Mault. 1832.

66. *Praise of Eternal Wisdom.* 16mo. 24 pp. 1833.  
 67. *The Anointing of Christ.* 16mo. 24 pp. 1833.  
 68. *On the Employment of Time.* 16mo. 24 pp. By Rev. C. Mault. 1833.  
 69. *On Christ's Temptation.* 16mo. 28 pp. 1833.  
 70. *Cruelty Forbidden.* 16mo. 12 pp. 1833.  
 71. *Christ, the True Guru.* 16mo. 32 pp. 1833.  
 72. *On Christ's Sufferings.* 16mo. 36 pp. 1833.  
 73. *Cup of Divine Milk.* 16mo. 12 pp. By Rev. C. Rhenius. 1834.  
 74. *Christ's Example in Time of Affliction.* 16mo. 24 pp. 1834.  
 75. *Keeping the Heart.* 16mo. 28 pp. 1834.  
 76. *Medicine for Madness.* (Pittoli Marunthu.) 16mo. 16 pp. 1834.  
 77. *Essence of the Gospel.* 16mo. 104 pp. 1835.  
 79. *Christ's Ascension.* 16mo. 24 pp. 1835.  
 80. *On Christ's Burial.* 16mo. 16 pp. 1835.  
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*The Proclamation of the True Veda.* Handbill. For Rev. R. R. Meadows. 1860. 10,000.

*Sermon.* By Rev. J. Devasagayam. 1860. 500.

*The True Glory of the Temple.* 12mo. 13 pp. Sermon by the Rev. A. Dibb. 1861.

*Report of the Palamcottah Native Church Fund.* 12mo. 24 pp. By Rev. E. Sargent. 1863. Several Issues.

*On Confirmation.* 16mo. 8 pp. By Rev. E. Sargent. 1863. 2 eds.

*Peace be unto You.* 12mo. 4 pp. By Rev. A. Dibb. 1863. 5,000.

*Choose the Best.* 16 mo. 36 pp. Reprint. 1863. 5,000.

*The True Vasanta Rayer.* 12mo. 44 pp. By Rev. E. Sargent. About a King prophesied to appear in India, who would restore the golden age. 1863. 6,000.

*The Proclamation.* Handbill. By Rev. J. T. Tucker. 1863. ,000.

*A Catechism on the Two Sacraments.* 12mo. 8 pp. 1864.

#### PERIODICALS.

*The Friendly Instructor.* 8vo. 20 pp. Commenced in February 1849. Still published.

*The Children's Friend.* 24mo. 24 pp. Published quarterly from 1849 to 1859. Edited by Rev. Stephen Hobbs.

#### BOOKS.

*Hymn Book.* 1st ed. 1847 12mo. 235 pp. 1861. 5,000.

*Watts's Scripture History.* 12mo. 457 pp. By Rev. G. Pettitt. A. M. P. 1841. 2nd ed. 12mo. 488 pp. 1861

*Holy War.* 12mo. 266 pp. Translated by Rev. S. Winfred. Printed at Neyoor. 1844.

*Geography and History of Palestine.* 1838. By Rev. P. P Schaffter. 8vo. 220 pp. Vepery Press. 8vo. 264 pp. Palamcottah. 1849.

*Ancient History.* 8vo. 121 pp. By Rev. E. Sargent. The Egyptians, Assyrians and Medes, &c. 1850.

*Sermons on the Creed.* 12mo. 258 pp. By Rev. G. Pettitt. 1848. 1,000.

*Occasional Services of the Church of England.* 12mo. 108 pp. 1851.

*Exposition of the Articles of the Church of England.* 12mo. 262 pp. By Rev. E. Sargent. 1851.

*Resemblance between Hinduism and Romanism.* 12mo. 68 pp. By Rev. H. Bower. 1851.

*Pearson on the Creed.* 12mo. 224 pp. Abridged by Rev. H. Bower. 1852.

*Four Lectures on the Epistle to the Hebrews.* 8vo. 48 pp. By Rev. H. Bower. 1851.

*Prayer Book.* Part II. 1851.

*A Companion to the Holy Communion.* 12mo. 114 pp. By Rev. Dr. Caldwell. 1853.

*Anecdotes.* 12mo. 203 pp. By Rev. P. P. Schaffter. 1854.

*History of Mahomet.* 12mo. 344 pp. By Rev. P. P. Schaffter. 1856.

*The Three Waymarks.* 12mo. 70 pp. By Rev. Dr. Caldwell. Evi-

dences of the truth of Christianity from its tendency to promote education, happiness, morality, &c. 1856. 2,000.

*Prayer Book.* Part I. 12mo. 120 pp. 1858.

*Parapara Kanni.* 12mo. 110 pp. By Vethanayaga Sastri. 1861.

*Christian Lyrics.* 12mo. 170 pp. Selected by Rev. E. Sargent. 1865. 1,000.

#### 8. THE JAFFNA RELIGIOUS TRACT SOCIETY.

In 1816, J. N. Mooyart, Esq., the Rev. J. Lynch, and a few others, formed at Jaffna an Association Auxiliary to the Colombo Bible Society, which then united the distribution of tracts with that of the Scriptures. The following publications were printed in Colombo between 1813 and 1818 :—

*The Saviour's Discourses.* 2,000.

*Sermon on the Mount.* 2,000.

*Parables of our Lord.* 2,000.

*Miracles of our Lord.* 2,000.

*Creation.* 2,000.

*Folly of Idolatry.* 2,000.

The Rev. Dr. Spaulding thus describes the difficulties experienced at first in obtaining supplies of Tracts :—

" My own recollections of Tract distribution in this country go back to 1820, soon after my arrival in Jaffna. I was then with Mr. Poor in Tillipally. In those days it was the custom of all the Missionaries to spend each afternoon from 4 o'clock to sunset, or after, in the villages, talking with the people from house to house, and distributing tracts. I came home one evening and said to Mr. Poor, 'I have found some people who can read. Have you any tracts for distribution?' 'Yes, plenty of tracts! There they are on the bottom shelf.'

" I went to help myself, and found, perhaps, a hundred tracts of all sorts and sizes. Some from Tranquebar in the old elephant-footed type, some from Madras, and some from Colombo, printed in the old Colombo pot-hook type, such as I have not seen for many years. Of these, I took some half dozen, which Mr. Poor thought a large supply for once. The whole stock, however, was soon gone."

A printer afterwards came out from America to join the American Jaffna Mission; but the Governor of Ceylon ordered him to quit the Island within 15 days. Dr. Spaulding adds :—

" We commenced with new energy the preparation and distribution of tracts on the ola (palm leaf). We employed those schoolmasters and pupils who could write a fair hand, and gave a pice ( $\frac{1}{8}$ d.) for each full closely written four-paged tract. These were carried in our hands, and sometimes for a time they were strung on a small card, and swung on the horse's neck. Progress was slow, but it was in the right direction, and beyond the wrath of the king."\*

The Jaffna Religious Tract Society was instituted on the 19th February, 1823. The Rev. J. Knight was the first Secretary.

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\* Early History of the Jaffna Religious Tract Society, by Rev. L. Spaulding.

The Jaffna Committee proposed that the Society should form a Branch of the Madras Society, but the Committee of the latter recommended that the new association should be united directly with the Parent Society.

Supplies of tracts were at first obtained from Madras; but the Church Missionaries at Cotta, near Colombo, sent a press to Jaffna, and in November, 1825, an edition of 5,000 copies of the first tract, *Spiritual Light*, was struck off at Nellore, Jaffna. From 1825 to 1833, printing was executed at Nellore. In 1834, the American Missionaries were allowed to purchase the Church Mission Press, which they enlarged and improved. The American Tract Society gave large grants of money, amounting, up to 1866, to Rs. 65,650. In 1837, the number of publications printed was 409,300. During 1823—33, the number of tracts printed was 570,442. Between 1834 and 1855, there were printed 2,093,000 tracts for adults, 502,500 tracts for children, and 333,720 volumes and Almanacs: total 2,929,220. So far as the compiler can ascertain, the number of publications printed between 1856 and 1867 was 341,350. Grand total, 3,841,012.

The ravages of cholera, two or three years ago, interfered, for a time, with the Society's operations; but recently work has been vigorously resumed.

#### GENERAL SERIES OF TRACTS.\*

1. *The Spiritual Light*. 8 pp. By Rev. Dr. Spaulding. Refers to heathen practices, with extracts from native writings. 1823.
2. *The Heavenly Way*. 8 pp. By Rev. Dr. Winslow. The conversion of a Calcutta Brahman.
3. *The Means of Bliss*. 16 pp. By Do. Exposes heathen opinions: quotations from native writings, &c. 1827
4. *Life of Polycarp*. 8 pp. By Rev. Dr. Spaulding. 1827.
5. *True Doctrine*. No. 1. 12 pp. By Rev. Mr. Roberts. Address to Brahmins, on Hinduism and Christianity. 1827
6. *True Doctrine*. No. 2. 16 pp. By Rev. Dr. Winslow. Addressed to Gurus, &c. Treats of the unity of God, transmigration, the atonement, &c. 1827.
7. *Friendly Epistle to Roman Catholics*. 16 pp. By Rev. Dr. J. Scudder. Addressed chiefly to Priests. Points out the principal errors of the Church of Rome. 1827.
8. *The Ten Commandments*. As taken from the Bible, contrasted with the Decalogue of the Romish Church. 4 pp. By Rev. Dr. J. Scudder. 1828.
9. *Address to Roman Catholics*. 28 pp. By Rev. Dr. J. Scudder. Exposes 32 errors of the Romish Church. 1828.
10. *The Loss of the Soul*. 4 pp. By Rev. Dr. Spaulding. About a young woman in America who lost her concern about her soul through the gift of a new dress. 1828.

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\* Until recently all were 12mo. The size now is 18mo.

11. *The Pearl of Great Price.* 8 pp. Modified from a Nagercoil Tract. 1828.
12. *Conversion of the Tahitians.* 16 pp. By Rev. Dr. Winslow. Reprinted, with some changes, by the Madras Tract Society, under the title of "The Wonderful Statement." 1828.
13. *Observance of the Sabbath.* 16 pp. By Rev. Dr. Spaulding. 1828.
14. *Exposition of the Second Commandment.* 16 pp. By Rev. Dr. J. Scudder. For Roman Catholics, in reply to a Roman Catholic Tract. 1828.
15. *On the Marriage of Priests.* 20 pp. By Rev. Dr. J. Scudder. For Roman Catholics. 1829.
16. *History of the Hon. F Newport.* 12 pp. By Rev. Dr. Spaulding, from the English. 1829.
17. *The Swearer's Prayer, or Kind Advice.* 12 pp. (Nesaputti.) Adapted by Rev. Dr. Spaulding from the English. 1829.
- 18—21. *The Blind Way.* Parts I—IV By Rev. Dr. Winslow and Vethanayaga Sastri. Exposure of Hindu errors, with quotations from native works. 1829.
23. *Mantras, or Incantations.* 4 pp. By Rev. Dr. J. Scudder. A list of some of the chief Incantations taught by Gurus. 1829.
24. *Good Counsel.* 16 pp. By Rev. Dr. Winslow. Shows the danger of the sinner, and points out the way of salvation. 1829.
25. *The True Way.* 12 pp. By Rev. Dr. Spaulding. A counterpart to the "Blind Way." 1830.
26. *Christian Union.* 12 pp. By do. Addressed to Christians. Founded on John xvii. 20, 21. 1830.
27. *On Withholding the Cup from the Laity.* 16 pp. By Rev. Dr. J. Scudder. 1830.
28. *The Accepted Time.* 8 pp. By Rev. Dr. Spaulding. A close appeal to such as have long heard the truth.
29. *On the Evils of Drunkenness.* 8 pp. From the English. 1831.
30. *The Catechist's Manual.* 24 pp. From a Nagercoil Tract, by the Rev. C. Mault. Modified. 1831.
31. *Moses, the Pious Negro.* 8 pp. From the English. 1831.
32. *Attributes of the Hindu Triad.* 12 pp. By Rev. Drs. Winslow and Scudder. Shows that none of them possess the attributes of Deity. 1831.
33. *The Conversation.* 12 pp. By Rev. E. Daniel, Colombo. For Muhammadans. 1831.
34. *Old Sarah, or the Walk of Purity.* 12 pp. By Rev. Dr. Spaulding, from the English. 1832.
35. *Astronomical Errors.* 20 pp. By Rev. Dr. Poor. Shows the errors of the Puranic system of astronomy. 1832.
36. *Good Opportunity.* 12 pp. By Rev. H. Woodward. Addressed to such as are more or less acquainted with the Gospel. 1832.
37. *Good Instruction.* 12 pp. Nagercoil Tract, modified. Published when cholera was raging. 1832.
38. *The Dawn of Wisdom.* 16 pp. By the Malligam Moodelliar. Chiefly verses attributed to Agasteyar, showing the need of a divine instruction, &c. 1833.

39. *The Observance of the Sabbath.* 20 pp. Madras Tract, modified. 1833.
40. *The Spiritual Touchstone.* 12 mo. By Rev. Dr. Spaulding. Adapted from the English. For self-examination. 1833.
41. *Divine Justice and Mercy.* 36 pp. By Rev. H. Woodward. Allegorical representation of a king whose subjects have risen in rebellion. 1830.
42. *Honesty, the Best Policy.* 12 pp. By Rev. Dr. Spaulding, from the English. 1833.
43. *Instruction to Native Teachers.* 24 pp. By Rev. Dr. Spaulding. 1833.
44. *Renunciation of Evil Ways*, or Philip P. of Birmingham. 16 pp. By Rev. J. Knight, from the English. 1832.
45. *The Search after Truth.* 12 pp. By Rev. Dr. Poor. Addressed chiefly to Romanists. 1833.
46. *Scripture Extracts.* 48 pp. From the English. 1834.
47. *The Negro Servant.* 16 pp. By Rev. W. Adley, from the English.
48. *View of the Spirit.* 12 pp. By Rev. Dr. Spaulding. 1833.
48. *Abdul Messih.* 20 pp. By Punari Moodelliar, from the English. 1834.
50. *Krishna Pal.* 16 pp. From the English. 1834.
51. *The Temperate Way.* 12 pp. Madras Tract revised. 1834.
52. *The Last Judgment.* 8 pp. By Rev. Dr. Spaulding, from an American Tract. 1834.
53. *The Admonition, or Sermon on the Mount.* 24 pp. Reprint of a Madras Tract of the C. M. S. 1834.
54. *Devout Inquiries.* 12 pp. Conversation between a convert and his minister, explaining the fruits of true piety. 1835.
55. *Bible Doctrines.* 12 pp. By Rev. Dr. Spaulding. Amplification of the Decalogue, &c. 1835.
56. *Heathen Festivals.* 16 pp. By Rev. Dr. Spaulding. Shows their great expense and numerous evils. 1836.
57. *Caste.* 20 pp. By Rev. Dr. Spaulding. For Christians. Its special inconsistency and wickedness in Christians exposed. 1836.
58. *Improper Marriage Alliances*, or the Apostate. 12 pp. By Rev. Dr. Spaulding, from an American Tract. 1833.
59. *The Evils of Comedies.* 12 pp. By Rev. Dr. Spaulding. 1835.
60. *The Notification, or Scripture Parables.* 12 pp. By Rev. Dr. Poor. A few Parables with short explanations. 1835.
61. *Marriage Alliances.* 12 pp. By Rev. Dr. Spaulding. Scripture Extracts prohibiting the union of the people of God with heathens and the unconverted. 1835.
62. *Sin of Idol Worship.* 12 pp. By do. Scripture Extracts. 1835.
63. *Evils of the Tongue.* 12 pp. By do. Scripture Extracts on Lying, Slander, &c. 1835.
64. *Relative Duties.* 20 pp. By do. Scripture Extracts. 1836.
65. *Divine Justice.* 28 pp. By do. Shows from the history of Adam, Cain, Esau, and others, that punishment follows wickedness. 1838.

66. *True and False Religion.* 59 pp. By Rev. Dr. Spaulding. Idolatry hateful to God; Jewish sacrifices and purifications prefigured the atonement and the work of the Holy Spirit. 1838.
67. *Parable of the Talents.* 28 pp. By do. Founded on Matt. xxv. 14-30. 1839. 5,000.
68. *On Jewelry.* 20 pp. By do. Based on 1 Pet. iii. 3, 4; 1 Tim. ii. 9, 10. 1852. 5,000.
70. *Evils of Litigation.* 8 pp. By do. 1836.
71. *Evidence from Hinduism itself.* 32 pp. By the Malligam Moodaliar. Shows the errors of Hinduism by quotations from native works. 1836.
72. *The Spiritual Lamp.* 28 pp. By Rev. Messrs. Knight and Winslow Doctrinal Catechism. 1836.
73. *Mother's Manual.* Part I. 24 pp. By Rev. Dr. Spaulding. Mode of training Children; illustrative anecdotes. 1836.
74. *Mother's Manual.* Part II. 28 pp. Nagercoil Tract. Refers chiefly to children of a more advanced age. 1836.
75. *The Inquiry.* 24 pp. By Rev. Dr. Spaulding. A supposed conversation between a pilgrim and a Muhammadan on the religion of the latter; explanations by a Christian. 1836.
76. *Incarnate Grace.* 48 pp. By Rev. P. Percival. Exposes the ten incarnations of Vishnu, and sets forth the true Incarnation. 1836.
77. *Mercy and Justice.* 26 pp. By Rev. H. Woodward. On the necessity of a Mediator, &c.
78. *Resemblances between Paganism and Roman Catholicism.* 16 pp. By Rev J. Philips. Shown in 20 particulars. 1842.
79. *A Wonderful Person.* 12 pp. By Rev. P. Percival. Account of our Lord.
80. *Hindu Conversions.* 24 pp. Account of the conversion of five Brahmins and two Muhammadans.
81. *Characteristic Marks of a Divine Religion.* 12 pp. By Rev. Dr. Spaulding.
82. *God's Displeasure at Idolatry.* 16 pp. By do. Chiefly Scripture. 1848.
83. *Christianity and Hinduism Contrasted.* 24 pp. By do. 1844.
84. *Self-examination.* 12 pp. By do. Inquiries under 16 heads, each with a short hymn. 1848.
85. *Conversion of a Muhammadan.* 12 pp. Account of Daud of Ahmednuggur. 1849.
86. *On the Character of Christ.* Verse. 32mo. 114 pp. By Mr. J. R. Arnold. One hundred stanzas. 1850. 5,000.
87. *Natural and Revealed Law.* 13 pp. By Rev. Dr. Spaulding. Familiar dialogue between a father and a son who had studied in a Mission School. 1849.
88. *The Needle of Adamant.* 41 pp. A Budhist Tract by Ashwaghosha against caste, translated by Rev. P. Percival. Anglo-Tamil. 1851.
- 89\*. *Omnipresence of God.* 12 pp. By Rev. Dr. Spaulding. Con-

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\* Three Tracts all bearing the same number.

versation between a Brahman and a Missionary; idols cannot assist in true worship. 1854.

89.\* *Heavenly Happiness.* 18mo. 18 pp. By a Native Pastor. A persuasive to heaven, and explanation of the way.

89.\* *The Gospel and the Day of Salvation.* 18mo. 26 pp.

90. *The Use of Property.* 18mo. 12 pp. Answers in Scripture passages. 1868. 3,000.

#### MISCELLANEOUS SERIES. Chiefly 18mo.

1. *The Pious Example.* 4 pp. Account of a Jew who exercised confidence in God.

2. *The Erroneous Way.* 8 pp. Purports to be written by a heathen to Romish Priests. Shows the resemblance of Popery to Hinduism.

3. *The Conversion.* 4 pp. Account of a Jaffna young man who embraced Christianity.

4. *Check to Evil Propensities.* 8 pp. Nagercoil Tract, modified. Religion the best preservation against sin and disgrace.

\* 5. *Sum of the Scriptures.* 4 pp. From an English handbill.

6-9. *Dissuasives against the Use of Ardent Spirits.* 4 pp. each.

10. *The Marriage Vision.* 20 pp. Allegory from the English, showing the evils resulting from marrying unconverted persons.

11. *The Good Example.* 12 pp. Memoir of Mrs. H. Winslow.

12. *Selection of Tamil Hymns.* 24 pp.

13. *The Happy Death.* 8 pp. Account of Mrs. Hall of Madura.

14. *The Garland of 300 Gems.* 24 pp. Poetry. A conversation between a Missionary and a Pilgrim about miracles said to be wrought at Hindu sacred places, with an account of the way of salvation.

15. *Synopsis of the Bible.* 24 pp. Account of the contents of each book of the Old Testament, with chronological statements.

16. *Memoir of the Rev. H. Woodward.* 8 pp.

17. *Garland of Praise.* 12 pp. Five Poems showing the folly of idolatry, pilgrimages, &c., and setting forth Christ.

18. *Biography of Nicholas Permander.* 32 pp.

19. *Mahamaham.* 16 pp. By Rev. J. E. Nimmo. About the festival at Combaconum.

20. *Explanation.* 72 pp. Amplification of the Catechisms, Spiritual Milk and Spiritual Lamp, for the use of teachers.

21. *Divine Favor.* 12mo. 16 pp. "Exhortation to idolaters to worship God through Christ." 1843.

21. *On Cholera.* 12mo. 15 pp. 1849.

22. *Memoir of Isabella Graham.* 24 pp. Account of an Oodoo-ville school girl.

#### NEW SERIES.

1. *Parley the Porter.* 18mo. 36 pp. Translated by Rev. Dr. Spaulding. 1856. 2,000.

2. *Mr. Cankergold.* 18mo. 30 pp. Translated by Rev. Dr. Spaulding. 1857. 1,000.

## CHILDREN'S SERIES.

18mo. Coloured wrappers.

- 1-6. *Anecdotes.*
7. *Account of Harriet.*
8. *Anecdotes.*
9. *Christ's Kindness to little Children.*
10. *The Good Way, a Dialogue on Repentance.*
11. *Forgive our Trespasses as we forgive, &c.*
12. *Story illustrating Repentance.*
13. *Anecdotes of George Washington.*
14. *Spiritual Milk, or a First Catechism for Children.*
15. *Scripture Catechism.*
- 16, 17. *Anecdotes.*
18. *Compendious Account of the Saviour.*
19. *Memoir of Sarah Howley.*
20. *Memoir of Thomas Hughes.*
21. *The Widow and her Son. 1837.*
- 22-27. *Anecdotes for Children.*
28. *Account of Jonathan Magee.*

## HANDBILLS.

1. *How long have I to Live?*
2. *To Buyers and Sellers on the Sabbath.*
3. *The Friendly Address.*
4. *The Slave.*
5. *The Soul in Danger.*
6. *A Hundred Years Hence.*
7. *Why should I not be Saved?*
8. *The Sum of the Scriptures.*
9. *The Desire of Holiness.*
10. *The Prayer.*
11. *What must I do to be Saved?*

*Rules of the True Veda.* 8vo. 2 pp. 1869.

In January 1856, a monthly Handbill, or Tract of four pages, called "*The Good Gift*" was commenced, and continued for about two years. It was resumed in 1868, and still appears. Numerous testimonies have been received as to its usefulness.

*Almanac.*

A Tamil Calendar, containing much Christian truth as well as useful information, has been published for many years by the Jaffna Tract Society. The issue for 1869 contains 36 pp. 18mo.

## BOOKS.\*

*Scripture History.* By Rev. Dr. Spaulding. The first edition, printed at Nellore in 1853, contained about 200 pp., 12mo. An edition, with questions, was printed in 1839. The last edition, greatly enlarg-

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\* Books, whose prices are marked, are procurable at the Depository of the Madras Tract Society.

**ed**, with Chronological Tables and Harmony of the Gospel, was printed in 1857. 18mo. 545 pp. 10 annas.

*Questions on Genesis*. 12mo. 270 pp. By Rev. S. Hutchings.

*History of Joseph*. 32mo. 136 pp. 1848.

*Daily Monitor*. Daily Text and Verse of Hymn. First ed. by Rev. P. Percival. 1837. 2nd ed. Greatly altered by Rev. Dr. Spaulding. 1843. 3rd ed. 1849.

*Hymn Book*. The first edition, edited by the Rev. J. Knight, was a small Volume printed at Nellore. The second edition, printed in 1840, contained 274 Hymns, edited by Rev. S. Hutchings. The Rev. P. Percival compiled the third edition, printed in 1846. The fourth edition was published by the Rev. Messrs. O'Neill and Spaulding in 1854.

*Family Prayers*. 8vo. 220 pp. By the Rev. P. Percival. With an Essay on Family Religion, and a table of lessons for Family Worship. 1846.

*Doddridge's Rise and Progress of Religion*. 12mo. 170 pp. Also Anglo-Tamil. 12mo. 339 pp. By Rev. P. Percival, from the Bengali edition, prepared by Dr. Yates. 1848. 8 annas.

*The Pilgrim's Progress*. Parts I. and II. 12mo. 370 pp. New translation by Rev. Dr. Spaulding. 1853. 1,500. 10 annas.

*Spiritual Songs*. 18mo. 71 pp. Edited by Rev. Dr. Spaulding. 1852.

## 9. THE CHRISTIAN VERNACULAR EDUCATION SOCIETY.

The South India Christian School Book Society, instituted in 1854, commenced in 1857 the publication of a series of books for the use of Catechists and teachers. The following year the Society was amalgamated with the Christian Vernacular Education Society, established in 1858 as a memorial of the Mutiny. The following works have been published by the two Societies. By a recent arrangement with the Religious Tract Society, the publication of religious books has been given up.

*Commentary on St. Matthew*. 8vo. 174 pp. By Rev. E. Sargent. 1857.

*Missions in Africa*. 12mo. 357 pp. By Rev. P. P. Schaffter. Progress of the Gospel in Sierra Leone, &c. 1858. 2,000. 6 as.

*The Scripture Text Book*. 12mo. 476 pp. From the Dublin work, by Rev. M. Cornelius, revised by Rev. Dr. Spaulding. 1858. 2,000. 10 as.

*The Test of Religions*. 12mo. 467 pp. By Rev. R. Bren. Hinduism and Christianity contrasted and examined. Numerous quotations from native works. Chief objections of the heathen stated and answered. 1851. 2,000.

*Buller's Sermons*. 12mo. 118 pp. Translated by Rev. H. Bower. With Introduction, Analysis and Index. 1858. 1,000. 4 as.

*Triumph of the Gospel*. 12mo. 462 pp. Abridgment of Williams's Missionary Enterprises, with extracts from Prout's Life, by Rev. F. Baylis. 1859. 6 annas.

*Christian Lyrics*. 12mo. 475 pp. Native Metres. Edited by Rev. E. Webb. 2 eds. 1859—63. 4,000.

*Wayland's Moral Science.* Abridged edition. 12mo. 230 pp. Translated by Mr. A. Barnes. 1859. 1,000. 4 as.

*Meditations on the Passion.* 2 vols. pp. 300 and 320. Reprint of a practical work from the German, published at Tranquebar. 1860. 1,500. 12 annas.

*Commentary on the Gospels and Acts.* 8vo. 1,144 pp. By Rev. E. Sargent. Brief notes and practical lessons. Compiled chiefly from Scott, Henry, and Edwards. 1860. 2,000. Rs. 1½.

*Bible Dictionary.* 12mo. 320 pp. By Rev. Dr. Spaulding. 1862. 1,500. 10 annas.

*Footsteps of St. Paul* 12mo. 375 pp. By Rev. F. Baylis from Dr. Macduff's work. 1863. 1,500. 8 annas.

*Tyng's Christian Titles.* 12mo. 278 pp. Edited by Rev. E. Lewis. 1864. 1,200. 6 annas.

*Expositions of Prophecy.* 12mo. 652 pp. By Rev. W. Clark. Chiefly from Newton and Keith. 1865. 1,000. 10 annas.

*The Christian Minister.* 12mo. 385 pp. By Rev. W. Clark. Somewhat on the plan of Bridges, but adapted to India. 1865. 1,000. 10 annas.

*Homiletics.* 12mo. 96 pp. By Rev. J. Duthie. Based on Porter's Lectures. 1865. 1,000. 3 annas.

*Hours of Spiritual Refreshment.* 12mo. 587 pp. Translated at Tranquebar, last century, from Muller. 1867 1,200. 12 as.

*Sketches of Sermons.* 12mo. 419 pp. Edited by Rev. S. Mateer. One-half abridged from standard home writers; the remainder by Missionaries in India. 1867 1,000. 10 as.

*Christian Theology.* 2 vols. pp. 607 and 623. By Rev. J. Cornelius. Adapted from Dwight and other writers. 1868. 1,000. Rs. 1½.

#### SCHOOL BOOKS.\*

*First Catechism.* 16mo. 16 pp. 1858—65. 2 eds. 5,000. 3 pie.

*Second Catechism.* 18mo. 70 pp. 1869. 2,000.

*New Testament Stories.* 16mo. 109 pp. 1861. 3,000. 1½ as.

*Questions on New Testament History.* 12mo. 59 pp. 1856. 3,000.

*Christian Lyrics for Children.* 16mo. 74 pp. In Native Metres. 1862—6. 6,000. 1½ as.

*Hymns for Children.* 12mo. 78 pp. Edited by Rev. Dr. Spaulding. 1866. 3,000. 1½ as.

*Scripture Geography.* 12mo. 88 pp. 1857. 5,000. 2 as.

#### MISCELLANEOUS.

*Far Off.* 12mo. 162 pp. From the English. Account of some of the countries of Asia. 1857. 2,000. 6 as.

*Life of Christ.* 12mo. 164 pp. By Mr. J. Palmer. Poetry somewhat on the plan of the Ramayana. 1865. 2,000. 3 annas.

*Select Christian Lyrics.* 16mo. 32 pp. 1857—63. 8,000.

*Idolatry.* 16mo. 22 pp. 1862. 2,000. 6 pie.

*Picture Book.* 16mo. 18 pp. 1863. 2,000. 6 pie.

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\* Exclusive of Reading Books, &c.

*Sketches of the Life of Luther.* 12mo. 84 pp. Abridged from D'Aubigne, by A. L. O. E. 1863. 2 as.

*The Good Mother.* 12mo. 120 pp. By Mrs. W T. Sathianadhan. Advice on the management of children. Partly from Abbott's "Mother at Home." 1863. 1,500.

*Story of Suntai.* 12mo. 50 pp. By Rev. R. R. Meadows. Intended to incite to usefulness the wives of Mission Agents. 1866. 1,000. 1 an.

*Garland of Anecdotes.* 16mo. 56 pp. Selected by Rev. R. C. Macdonald. 1866. 2,000. 1 anna.

*Almanacs for 1857 and 1865.* 6,000.

#### PERIODICALS.

*Desopakari.* (Friend of the Country). 8vo. 20 pp. With coloured wrapper. Monthly Periodical for Adults commenced in 1861, and edited by Rev. F. Baylis. Average monthly circulation 1,000. 6 as. a year exclusive of postage.

\* *The Mission School Magazine.* 16mo. 16 pp. With coloured wrapper. Monthly periodical for children. Commenced in 1858, and edited for several years past by Rev. W T. Sathianadhan. Average circulation, 3,000 monthly. 1 anna a year.

#### 10. MISSIONS OF THE AMERICAN BOARD.

The Church Mission Press, Madras, purchased about 1838 by the American Mission, became, under the able and zealous superintendence of Mr. P R. Hunt, the finest Mission establishment in India, and rendered very important service in improving Tamil and Telugu typography. American Missionaries have written some of the most effective Tamil tracts, and their labours in the preparation of Dictionaries have proved of great benefit to students of Tamil. Most of the tracts and books written by them have been published by the Local Tract Societies. Large editions of many of them, however, have also been published by the Missions, aided by liberal grants from the American Tract Society. The grants to the Madras Mission up to 1866, amounted to Rs. 45,500, and to the Madura Mission to Rs. 24,500.

As early as 1853, the Mission Series included at least 24 publications; but the compiler has been unable to obtain a set of them. Latterly, the tracts have not been numbered. The titles of such as have been met with are given below:—

#### MADRAS AND MADURA PUBLICATIONS.

##### TRACTS.

1. *The Blind Way.* 18mo. 113 pp. Numerous large editions.

*Spiritual Milk.* 18mo. 116 pp. First Catechism.

*Spiritual Lamp.* 18mo. 48 pp. Second Catechism.

*Spiritual Milk and Spiritual Lamp.* 18mo. 117 pp. Anglo-Tamil.

7. *Essence of Wisdom.* 12mo. 37 pp. Several editions.

8. *Means of Bliss.* 12mo. 12 pp. Several editions.  
 11. *Hinduism's own Witness.* 32mo. 64 pp. do.  
 19. *Scripture Catechism.* 18mo. 18 pp.  
 24. *Spiritual Teaching.* 18mo. 74 pp.  
*Good Advice.* 18mo. 24 pp.  
*Incarnate Grace.* 18mo. 53 pp.  
*The Excellency of the Bible.* 32mo. 31 pp.  
*Pilgrimage to Sacred Waters.* 18mo. 15 pp.  
*The True Way.* 32mo. 18 pp.  
*Test of Hinduism.* 18mo. 40 pp.  
*Mirror of Custom.* 32mo. 26 pp.  
*Heavenly Happiness.* 18mo. 18 pp.  
*Choose the Best.* 18mo.  
*The Good Way.* 18mo. 8 pp.  
*The Sister's Dream.* 18mo. 16 pp.  
*The Only Intercessor.* 18mo. 12 pp.  
*The True Scripture Proclamation.* 18mo. 6 pp.  
*Idolatry, a Child's Play.* 18mo. 4 pp.  
*The Sinlessness of Jesus Christ.* 18mo. 4 pp.  
*The Heavenly Physician.* 18mo. 4 pp.  
*The Worship of the Virgin Mary.* 18mo. 4 pp.  
*The Saviour of the World.* 18mo. 4 pp.  
*Solemn Truths.* 18mo. 4 pp.  
*Reports of the Madura Evangelical Society.* Several issues.  
*Against the use of Tobacco.* 18mo. 16 pp. By the Rev. T. S. Bur-nell.  
*Poem on the Word of God.* 16mo.  
*Thompson's Catechism.* 16mo. 40 pp. By Rev. J. T. Noyes. 1857.  
*History of Boaz.* 18mo. 24 pp. By Mr. A. Barnes. 1859.  
*To Patients at the Mission Hospitals, at Madura and Dindigul.* 12mo.  
 4 pp.

#### BOOKS.

- Sastirakummi.* 18mo. 125 pp. By Vethanayaga Sastri. A satirical Poem on the superstitions of the Hindus. 1840. Subsequent editions.  $2\frac{1}{2}$  annas.  
*Beschi's Instructions to Catechists.* 8vo. 102 pp. 1844. 2nd ed. 18mo. 232 pp. 1849.  
*Gallaudet's Class Book of Natural Theology.* 12mo. 267 pp. Edited by Rev. R. O. Dwight. 1846.  
*Line upon Line.* 2 vols. 18mo. 990 pp. Translated by J. C. Arulappan. 1845.  
*Class Book of Theology.* 12mo. 124 pp. Edited by Rev. E. Webb. 1852.  
*The Scripture Mirror.* 12mo. 260 pp. Index to the principal words in the Bible. 1846.  
*Light of Truth.* 18mo. 210 pp. By Rev. G. W. McMillan. Rejoinder to the Refutation of Heresy by the Very Rev. L. S. Dupuis. 1853.  
*The Christian Instructor.* 12mo. 444 pp. Edited by Rev. W. Tracy from the English work by Rev. Dr. J. Hopkins. 1861.

*Hymns and Chants.* 8vo. 152 pp. English Metres. Edited by Rev. E. Webb. 1853.

*Sacred Lyrics.* 8vo. 226 pp. Selected by Rev. E. Webb. Native Metres. 1853.

#### PERIODICALS.

*The Aurora.* A bi-monthly periodical, published about 1842.

*The Tamil Quarterly Repository.* 8vo. Edited by Rev. E. Webb. Intended to furnish the Mission agents with text-books to assist them in their studies. Watts on the Mind, Church History, and Natural Philosophy, were some of the subjects. 4 vols. Published 1854—58.

#### AMERICAN JAFFNA MISSION.

*Essay on Faith.* 18mo. 167 pp. By Rev. J. R. Eckard. For Catechists and Theological students. 1842. 2 annas.

*Scripture Doctrine.* 18mo. 180 pp. Texts classified under 46 heads. 1840.

*Children's Hymns.* 18mo. 54 pp.

*Bible Gazetteer.* 8vo. 56 pp. By Rev. W W Howland. 8 as.

*Bible Questions.* Vol. I. 18mo. 36 pp. 1863.

*Do.* Vol. II. 18mo. 54 pp. 1863.

The two preceding works are published by the Batticotta Sabbath School.

*Questions on Matthew's Gospel.* 18mo. 36 pp. Published by the Manepy Youth's Christian Association. 1863.

*Bible Questions. Book of Proverbs.* 18mo. 67 pp. 1868.

*The Authority of the Bible Veda.* 12mo. 4 pp.

*Pastoral Letters.* Several issues.

*Jubilee Letter.* 18mo. 12 pp. 1866.

*The Brazen Serpent.* 18mo. 8 pp. 1865.

*History of Esther.* 18mo. 12 pp. 1866.

*Lot's Desire.* 18mo. 8 pp. 1866.

#### Periodicals.

*The Morning Star.* A semi-monthly religious newspaper, bearing this title, has been published since 1841. It is still continued.

*The Youth's Friend.* A monthly periodical for the young, was commenced in 1859, and was continued for two years. It was revived in 1864 by the "Youth's Christian Association" and was issued for about an equal time.

#### 11. ARCOT MISSION.

This Mission is connected with the Reformed Church in America. The publications are few in number, but of great value.

*Jewel Mine of Salvation.* Several editions.

*Spiritual Teaching.* Do.

*Sweet Savours of Divine Truth.* 18mo. 155 pp. A Catechism for native congregations. Do.

*Liturgy of the Reformed Protestant Dutch Church in North America.* 18mo. 265 pp. McCheyne's order for reading the Scriptures appended. 1862.

*The Bazaar Book, or Vernacular Preacher's Companion.* 8vo. 419 pp.

1865. 13 addresses. They are also issued separately as Tracts. The Madras Tract Society likewise issued them in 1868-69. See list.

The preceding are all by the Rev. Dr. H. M. Scudder.

*The Heidelberg Catechism.* In progress.

### 12. THE WESLEYAN MISSION, JAFFNA.

*On Systematic Beneficence.* 12mo. 4 pp. By Mr. H. A. Ward.

*Awake! Awake!* 12mo. 4 pp. By Rev. S. Niles, Native Minister.

*Salvation.* 12mo. 4 pp. By Rev. H. De Silva, Native Minister.

*A Fair Trial.* 12mo. 4 pp. Anglo-Tamil. By Rev. J. Kilner.

On Adam's fall.

#### *Handbills.*

*Winnow while the Wind Blows.* 12mo. 1 page.

*What do you Want?* 12mo. 1 page.

*Bribery.* Anglo-Tamil. 12mo. 2 pp.

*Why are you in this World?* 12mo. 1 page.

*Why Fight?* 12mo. 1 page.

*Be of Good Cheer.* 12mo. 1 page.

*Look and Inquire.* 12mo. 1 page.

*Papistic Infallibility is a Mistake.* Anglo-Tamil. 8vo. 1 page. By Rev. J. Kilner.

*Non-eternity of Matter, &c.* 8vo. 1 page.

### 13. PUBLISHED BY THE REV. A. F. CÆMMERER.

The Rev. A. F. Cæmmerer, of Tinnevelly, was a zealous labourer in the cause of Christian literature and single-handed, issued the following works:—

*Bogatsky's Golden Treasury.* 8vo. 734 pp. Translated by Daniel Pillai. 1850.

*Nicholl's Sunday Exercises* on the Morning and Evening Services. 12mo. 84 pp. 1853.

*Meditations on the Titles of Christ.* 12mo. 24 pp. Altered from a work by Avancini, appended to "Daily Steps towards Heaven," by Troyte. 1853.

*Historical and Geographical Index to the New Testament.* 12mo. 219 pp. 1853.

*Contemplations on the Gospel Lessons.* 12mo. 480 pp. Nagercoil. 1853.

*Pinnock's Analysis of the New Testament.* 2 vols. 12mo. 978 pp. 1854.

*Expositions of the Collects and Gospel Lessons.* 2 vols. 12mo. pp. 524 and 450. 1854.

*Lectures on Ecclesiastical History.* 12mo. 165 pp. From Bates. To the Council of Nice. 1854.

*New Testament History.* 12mo. 137 pp. In question and answer. 1854.

*Sketches of Sermons on the Types.* 12mo. 128 pp. 1856.

*Eighty-six Sketches of Sermons.* 12mo. 397 pp. 1857.

*Exposition of Psalms.* 3 vols. 8vo. 1,754 pp. To Psalm lxxxi. Explanatory, critical, and devotional. 1857.

- Harmony of the Gospels.* 12mo. 44 pp. 1858.  
*Paley's Horae Paulinae.* 12mo. 248 pp. 1858.  
*Nicholl's Book of Proverbs, Explained and Illustrated.* 8vo. 267 pp.  
1858.  
*Sketches of Sermons on the Miracles.* 12mo. 96 pp. 1859.  
*Sketches of Sermons on the Parables.* 12mo. 136 pp. 1860.  
*Sermons on the Beatitudes.* 12mo. 139 pp. Madras. 1861.

#### 14. PUBLISHED BY NATIVES.

Most of the publications in the foregoing lists have been *translated* by natives. The following have both been *prepared* and *published* by natives. They indicate more fully native tastes and feelings. It will be observed that, except in the first list, poetical works bear a large proportion.

REV. R. M. BAUBOO.

Mr. Bauboo is connected with the Free Church Mission, Madras. Friends in India and Scotland aided in the publication of the following. Most of them are without dates.

- The New Year.* 8vo. 4 pp. 1857  
*Vishnu's Certificate.* 16mo. 8 pp.  
*Siva's Certificate.* 16mo. 8 pp. 1859.  
*Jesus must needs have Suffered.* 16mo. 8 pp. 1859.  
*What shall a Man give in exchange for his Soul?*  
*Address to Patients.* Madras Medical Mission. 8vo. 2 pp. 1859.  
*Heathen Festivals.*  
*The Life of Parthasarathy and the Life of Jesus.*  
*Kari Varathar, a Conjeveram Idol.*  
*Bible Testimony.*  
*Hinduism and Christianity Contrasted.*  
*Vinayaga Chaturthi, or Belly God Feast.*  
*What think ye of Christ?* 32mo. 16 pp. 1863.  
*What must I do to be Saved?* 32mo. 24 pp. 1863.

*Leaflets.* 16mo. 2 pp.

1. *The Evil of Sin.*
2. *Do you know your Creator?*
3. *Are You Ready?*
4. *The Barren Fig Tree.*
5. *Jesus is the Saviour of the World.*
6. *The Love of God.*
7. *When will you Repent?*
8. *The Judgment Day.*
9. *The Life of Jesus Christ.*

#### Periodicals.

- The Lamp of Truth.* Vols. 1 and 2. Each No. 16mo. 16 pp. with col. wrapper. 1858-60. Vols. 3 and 4. Each No. 8vo. 8 pp. 1863-5.  
*Amirtha Vachani.* 16mo. 8 pp. with col. wrapper. An illustrated

monthly Magazine for females, commenced in January, 1865. Discontinued after a time.

*Mr. P. Singara Pelavandiram Pillai, Madras.*

*Refutation of Fatalism.* (Viti Vilakku.) 16mo. 62 pp. By Vethanayaga Sastri. Verse. 1852. 3 annas.

*Meditations on the Christian Character.* 8vo. 246 pp. Reprint of a Tranquebar book, with an appendix of illustrative anecdotes. 1853. 1 Rupee.

*Spiritual Doctrine.* 8vo. 166 pp. Translated by Daniel Pillai from the German of C. Schade. Explanation of Christian Doctrine in question and answer. 1853. 1 Rupee.

*On the Sufferings of Christ.* (Perinpakkatal.) 16mo. 122 pp. Verse. 1853. 4 annas.

*Gnana Kummi.* Four parts. Verse. On creation, idolatry, salvation by Christ, &c. 2 annas.

*Miscellaneous Poems.* (Iyesuvin pēril Patangkal.) 18mo. 78 pp. 1853. 4 annas.

*Meditations.* (Parabaran Malai.) 16mo. 40 pp. By Vethanayaga Sastri. Verse. 1859. 2 annas.

*Extracts from Thomas à Kempis.* 8vo. 42 pp. 1853.

*Religious Anecdotes.* (Pakti Mangseri.) 12mo. 186 pp. Translated by Daniel Pillai. Printed for the Rev. W German, sold by Singara Pelavandiram Pillai, Thacker's Street, No. 12, Pursewaukum. 1867. 1 Rupee.

*Tamil Christians' Book Society.*

*Hours of Spiritual Refreshment.* 12mo. 368 pp. Translated by Daniel Pillai from Muller. 1841.

*History of St. Paul.* 18mo. 52 pp. By Rev. J. Thomson.

"Friend of the People." Bi-monthly Periodical.

*Miscellaneous Madras Publications.*

*Poetical Version of the Book of Genesis.* 16mo. 106 pp. By Narasimullu Kavirayar. 1849.

*Poems on the Old and New Testaments.* 8vo. 74 pp. By Cenjee Thomas. 1858.

*Dialogue between a Christian and a Casi Pandaram.* 8vo. 666 pp. Published by V. F. Thomas, Wesleyan Catechist. Numerous quotations from native works. 1859. Rs. 4.

*Sacred Lyrics.* 12mo. 42 pp. By G. P. Savandranayagam Pillai, B. A. 1860. 2 annas.

*Sacred Poetry.* 12mo. 52 pp. By Do. "Verses founded on Scripture and Moral Truths." 1860. 3 annas.

*The Heavenly Medicine.* 8vo. 103 pp. By C. Appau Pillai. Poems on the Miracles of Christ. 1862.

*Poem on Emmanuel.* 8vo. 42 pp. By Jacob Peter Manuel. 1863.

*On the Childhood of Christ, &c.* 8vo. 56 pp. Verse. By Do. 1864.

*The Prodigal Son.* 8vo. 32 pp. Verse. By P. Arumokam Pillai. 1864.

*History of David.* Part I. 8vo. 77 pp. Verse. By Rev. S. Winfred. Mountains of Canaan. 1865. 8 annas.

*Lecture on the Importance of Religious Inquiry.* 8vo. 18 pp. By Rev. S. Winfred. 1865.  $2\frac{1}{2}$  as.

*Karpaka Viruksham.* 8vo. A Periodical which appeared occasionally, edited by Mr. Samuel Pillai. Published by Native Christians, connected with the Lutheran Madras Mission.

*Calendar.* (Teyvasapei Kalak Kuruppu.) 8vo. 64 pp. 1865.

*On the Government of the Church.* 16mo. 102 pp. 1865.

*The City of Refuge.* (Adeikkala Nagaram.) 16mo. 135 pp. 1865.

The three preceding works were published by the seceders from the Missions in Tinnevelly. They are probably written by Arumeinayagam, the leader.

*The Spring of Life and Love of the Daughter of Zion.* 8vo. 24 pp. Verse. By P. B. Pratt. 2nd ed. 1867.

*Jepamale, or Rosary of Prayers.* Parts 1 and 2. 12mo. 250 pp. Verse. By Vethanayaga Sastri. 1867. 1 Rupee.

*Milton's Paradise Regained.* 12mo. 96 pp. Verse. By Rev. A. Vethakan. 1868. 4 annas.

*The Good Mother.* 12mo. By Mrs. W T. Satthianadhan. 1868. 3 annas.

*Desalhimani.* 8vo. A monthly periodical edited by the Rev. W. T. Satthianadhan. Commenced in 1868. 1 Rupee a year.

#### *Published in South Travancore.*

*Poetical Garland.* 18mo. 56 pp. Neyoor. 1852. 4 annas.

*Garland of Illustrations.* 18mo. 32 pp. Neyoor, 1852.  $2\frac{1}{2}$  as.

*Lyrics.* 18mo. 6 pp. Neyoor. 1852. 6 pie.

*Scripture Kural.* 18mo. 47 pp. Trevandrum. 1857. 3 as.

The four preceding Poetical works are by N. Devavaram Tomuniyar, Trevandrum.

*Compendium of Milton's Paradise Lost.* 16mo. 168 pp. Nagercoil. 1862. 2nd ed. 12mo. 132 pp.  $5\frac{1}{2}$  as.

*The Little Sister.* 12mo. 25 pp. Poems on different subjects. 2nd ed. Nagercoil. 1868.

*Miracles of Christ Versified.* 16mo. 18 pp. Nagercoil. 3rd ed. 1867. 10 pie.

*Metrical Indices to the 260 Chapters of the New Testament.* 16mo. 76 pp. Nagercoil. 1868. 3 as.

The four preceding works are by the Rev. A. Vethakan.

*Metrical Address to Brahmins.* 16mo. 15 pp. By Rev. C. Masillamani. Nagercoil. 1867.

*Thoughts on Calvary.* 16mo. 16 pp. Verse. By do. Nagercoil. 1868.

*The Preacher's Hand-book.* 16mo. 36 pp. By Mr. Abraham Alleine. Nagercoil. 1868.

#### *Miscellaneous.*

*Vetha Porul Ammanei.* Part I. 8vo. 150 pp. Verse. Edited by H. A. Krishna Pillai. Genesis and Exodus. 1866. 10 annas.

*Bethlehem Kuravangsi.* 12mo. 220 pp. By Vethanayaga Sastri. About the Birth of Christ, &c. Published by V. N. Gnanathekam Pillai. Palamcottah. 1866. 1,000.

*Nitiratnam.* 12mo. 21 pp. Gem of Morality. 1868.

*Suppiratipam.* (The Brilliant Lamp.) 12mo. 66 pp. Jaffna. 1837  
2nd ed. 12mo. 96 pp. Madras. By Mr. D. Carroll, a Native Christian. A reply to tracts against Christianity, published by the Jaffna Saivas.

*Poetical Compend of the Bible.* 18mo. 120 pp. Dialogue between a Guru and a Disciple concerning God, the soul, sin, &c. Twenty Poetical prayers. Jaffna. 1852.

### 15. MISCELLANEOUS PUBLICATIONS.

#### Madras.

*Baptism and the Lord's Supper Explained.* (Gnana Posana Vilakkam.) 12mo. 63 pp. By Rev. C. Rhenius. In questions and answers. No. 12. C. M. S. 1825.

*Wesleyan First Catechism.* 12mo. 23 pp. 2nd ed. 1828.

*Wesleyan Second Catechism.* 12mo. 114 pp. 1827.

*Hymns from Wesley's Collection.* 12mo. 230 pp. By Wesleyan Mission. 1848.

*Scripture Doctrines Defined and Explained.* (Tevavasanattin Potankal.) 8vo. 102 pp. By Rev. G. Barenbruck. 1828.

*Gnana Kummi.* 12mo. 33 pp. Verse. By Wesley Abraham. On Creation, Idolatry, &c. 1831.

*Scripture Evidences.* (Vetāttādsi.) 12mo. 107 pp. By Rev. W. Taylor. 1834.

*Scriptural Outlines.* 12mo. 56 pp. By Rev. W Taylor. 1st ed. 1831.

*Catechism on the Old Testament.* 12mo. 22 pp. By do.

*Lectures on Baptism.* 12mo. 44 pp. By Rev. E. Crisp. 1846.

*Catechism on the Evidences of Christianity.* (Sattiya Veta Tiruddantam.) 12mo. 28 pp.

*Advice to Mothers.* (Taymarukku Upatesam.) 18mo. 51 pp. By Mrs. T. Clarke. 1860.

*Extracts from Thomas à Kempis.* 16mo. 96 pp. By Rev. Dr. Schmid. 2nd ed. Published by C. P. Brown, Esq. 1853.

*Tracts by Rev. Dr. Schmid.* 16mo. 105 pp. Reprinted. 1854.

*The "Old Path."* 18mo. 180 pp. By Rev. A. Dibb. Explanations of the Decalogue, the Lord's Prayer, and the Creed. Romish errors refuted. 1863.

*The Golden Image.* 32mo. 15 pp. Compilation. About Nebuchadnezzar's image. 1867.

*Questions on Genesis.* Part I. 8vo. 12 pp. By Rev. R. C. Macdonald.

*Scripture Handbills.* 8vo. A Series of 13 was published by the Madras Bible Society, but having been disapproved of by the Parent Society, it was stopped, 1863.

#### South Travancore, &c.

*Explanation of the Lord's Prayer.* (Sepamarkkam.) 8vo. 30 pp. Nagercoil. 1822.

*Gospel Doctrines.* Part I. From Hill's Lectures on Divinity.

*Rules of the Pareychaley Mission.* 18mo. 39 pp. Neyoor. 1850.  
*Commentary on Hebrews.* 18mo. 168 pp. By Rev. J. O. Whitehouse. 1854. 6 annas.

*Memoir of Rev. C. C. Leitch.* 12mo. 89 pp. By the Rev. F. Baylis. Abridged from Dr. Smith's work. 1857.

*The Faithful Promiser.* 16mo. 66 pp. Edited by Rev. F. Baylis. 2nd ed. 1859.

*Temperance Tracts.* 16mo. 8 pp. Nos. 1—7. 1866—68.

*The Husbandman.* 16mo. 100 pp. Adapted from Flavel, by Rev. J. Duthie. 1866.

*Vocabulary of Scripture Names.* (Tirunamakkottu.) 12mo. 79 pp. Printed for Rev. A. R. C. Nailer at Tranquebar. 1867. 6½ annas.

*Hymn Book.* 8vo. 503 pp. Published by the Bangalore Tract Society. Bangalore. 1849.

### Jaffna.

*Jubilee Tract of the Jaffna Bible Society.* 12mo. 24 pp. 1853.

*A Manual of Private Devotion.* 32mo. 292 pp. By the Jaffna Church Missionaries, from Nelson, Jeremy Taylor, Jenks, Bickersteth, and others. 1854.

*Sermon on the Unity of the Church.* 18mo. 17 pp. 1859.

*Catechism on the Apostle's Creed.* 12mo. 16 pp.

Both the preceding were published by the Bishop of Colombo.

*First Principles.* No. 1. 12mo. 16 pp. 1864.

Do. No. 2. 12mo. 37 pp. 1864.

Both the preceding Catechisms are by the Rev. C. Macarthur, C. M. S. Jaffna.

*Poetical Version of the Bible.* Part I. Genesis and Exodus. 8vo. 200 pp. By J. Evarts. Published by the Rev. C. Macarthur.

*Easy Catechism on the Ten Commandments.* 12mo. 16 pp. 1859.

*Mukavurai.* 12mo. 24 pp. Tract by Rev. C. David. No date.

*Ye seek me for the Loaves, &c.* 12mo. 4 pp. No date.

*The Book of Common Prayer,* with the Psalter, translated by the Rev. Christian David of Jaffna, was printed at Serampore in 1818. 410 pp.

The following tracts were published in Tamil by the Colombo Religious Tract Society :—

*St. Antonio.* 12mo. 16 pp. By the Rev. E. Daniel. Address to Roman Catholics on the Dedication of the Church of St. Antonio. Colombo. 1834.

*On Salvation through Jesus Christ.* 12mo. 43 pp. By Rev. E. Daniel. For Muhammadans. 1832. 3,000.

*My Friend.* 12mo. 4 pp. By the Rev. E. Daniel. A brief view of the way of salvation. 1832.

### ALPHABETICAL LIST OF TRACTS.

Abbreviations.—Am., American Mission ; Jaf., Jaffna T. S. ; Mad., Madras T. S. ; Nag., Nagercoil T. S. ; Ney., Neyoor T. S. ; Tin., Tinnevelly T. S. ; Tran., Tranquebar Mission ; Trav., South Travancore T. S.

Abdul Messih. 1834. Jaf.

Abiding in Love. 1829. Nag.

- Accepted Time, The. 1830. Jaf.  
 Account to God, On Giving. 1857. Trav.  
 Adam's Old Man's Home. 1854. Tanjore T. S. S. P. C. K.  
 Address, Friendly. Jaf.  
 Adultery, On. 1834. Mad. Jaf. Nag. Trav.  
 Advent, Sermon on the Second. 1854. Neyoor.  
 Advice, Good. 1829. Jaf. Mad. Am.  
 Do. 1824. Nag.  
 Afflicted, Kindness to the. 1844. Nag.  
 Affliction, Comfort in. 1844. Nag.  
 Do. Removal of. 1832. Nag.  
 Almanacs, Several Issues. Jaf. Mad. C. V. E. S.  
 Ancient History. 1834. Nag.  
 Andrew Dunn. 1829. Mad.  
 Anecdotes of Children. Several Tracts. Jaf. Mad.  
 Angels, Happiness of. 1857. Mad.  
 Do. Joy of. 1856. Trav.  
 Animal Food Allowable. 1850. Nag.  
 Antonio, St. 1832. Colombo T. S.  
 Anxiety of Soul Removed. 1831. Nag.  
 Ardent Spirits, Dissuasives against the use of. 4 Tracts. Jaf.  
 Ark of Salvation, Jesus Christ the. Handbill. 1859. Mad.  
 Atonement, The. 1832. Mad.  
 Awake! Awake! Wesleyan Jaf. Mission.  
  
 Backsliding, On. 1845. Nag.  
 Baptism, Lectures on. 1846. Rev. E. Crisp.  
 Do. Sermon on. 1830. Nag. Ney.  
 Barren Fig Tree, The. Handbill. Rev. R. M. Bauboo.  
 Do. 1844. Nag. Ney.  
 Barren Tree, the. H. 1869. Trav.  
 Believers, Character of True. 1831. Nag.  
 Beneficence, On Systematic. Wes. Jaf. Mission.  
 Bible Doctrines. 1835. Jaf.  
 Do. Excellence of the. 1832. Mad. Am.  
 Do. History, Ostervald's Abridgment of. 1822. S. P. C. K.  
 Do. Summary of. 1831. Mad.  
 Do. Testimony of the.  
 Blind Way, The. 1829. Jaf. Am. Mad. Ney. Tran.  
 Boaz, History of. 1859. Am.  
 Bob, The Sailor Boy. 1856. Mad.  
 Brahmans, Metrical Address to. 1867 Nagercoil.  
 Brahmanism. 1865. Arcot M. Mad.  
 Brazen Serpent, The. 1853. Ney.  
 Do. 1860. Mad.  
 Do. American Jaf. Mission.  
 Bribery Condemned. 1848. Nag.  
 Do H. Wesleyan Jaf. Mission. Anglo-Tamil.  
 Burden Bearer, The. H. 1868. Mad.  
 Cain, History of. 1831. Nag. Mad.

- Calvary, Thoughts on. 1868. Nagercoil.  
 Cankergold, Mr. 1857. Jaf.  
 Caste, On. (Among Christians). 1836. Jaf. Mad.  
 Caste. (Buddhist Tract). Jaf. Nag.  
 Do. 1865. Arcot M. Mad.  
 Catechism on Apostles' Creed. 1859. Colombo.  
 Do. Bible, Trav.  
 Do. Church. S. P. C. K. Tin.  
 Do. Doctrinal. 1844. Tin.  
 Do. Elementary. Tin. Ney. Trav. S. P. C. K.  
 Do. on the Evidences of Christianity.  
 Do. Explanation of. 1848. Ney.  
 Do. First. 1858. C. V E. S.  
 Do. do. Drew's. 1851. Madras.  
 Do. First Milk. Tran.  
 Do. First Principles. No. I 1862. Jaffna.  
 Do. do. No. II. 1864. Do.  
 Do. First Steps to. S. P. C. K.  
 Do. Introductory. S. P. C. K.  
 Do. of Jewish History. 1855. Palamcottah.  
 Do. Luther's Smaller. 1713. Tran.  
 Do. Old Testament. Rev. W Taylor.  
 Do. Protestant. 1830. S. P. C. K.  
 Do. Scripture. Jaf. Am.  
 Do. Do. By Elouis. 1854. Mad.  
 Do. Do. Historical. 1851. Ney.  
 Do. Do. History. Tin.  
 Do. Do. Names. Ney.  
 Do. Second. 1869. C. V E. S.  
 Do. Shorter. 1834. Ney. Trav.  
 Do. Do. with Proofs. 1842. Ney.  
 Do. Spiritual Lamp. Jaf. Am.  
 Do. Do. Milk. Jaf. Am.  
 Do. Stillingfleet's. 1836. S. P C. K.  
 Do. Ten Commandments. 1859. Colombo.  
 Do. Thompson's. 1857. Am.  
 Do. Two Sacraments. 1864. Palamcottah.  
 Do. in Verse. Neyoor.  
 Do. Watts' First. 1831. Ney.  
 Do. Do. Second. 1840. Vepery.  
 Do. Wesleyan First. 1828. Wes. Mission.  
 Do. Do. Second. 1827. Wes. Mission.  
 Do. Do. for Young Children. 1766. Dutch.  
 Catechist's Manual. 1831. Jaf.  
 Caution, A. H. 1836. Mad.  
 Check to Evil Propensities, Jaffna.  
 Cheer, Be of Good. H. Jaffna Wes. Mission.  
 Children, Pious. Jaf. Mad.  
 Children's Food. 1822. Nag.  
 Cholera, On. 1843. Mad.

- Cholera, On. 1849. Jaf.  
 Choice, The Best. 1862. Trav. Mad. Am.  
 Christ, All in All. H. 1868. Trav.  
 Do. Anointing of. 1833. Nag.  
 Do. Ascension of. 1835. Nag.  
 Do. Birth of. 1824. Mad.  
 Do. Burial of. 1835. Nag.  
 Do. Character of. Poem. 1850.  
 Do. Coming to Judgment, Sermon on. 1837. Nag.  
 Do. Example in Time of Affliction. 1834. Nag.  
 Do. is God. 1840. Mad.  
 Do. Incarnation of. 1842. Nag.  
 Do. Kindness to Little Children. Jaf.  
 Do. Life of. H. 1865. Trav.  
 Do. Meditation on Titles of. 1853. Cæmmerer.  
 Do. Mercy of. Sermon. 1836. Nag.  
 Do. Shining on Mount. 1857. Mad.  
 Do. Sinlessness of. H. 1868. Trav. Am.  
 Do. Sufferings of. 1833. Nag.  
 Do. Temptation of. 1839. Nag.  
 Do. the True Guru. 1833. Nag.  
 Christianity and Hinduism Contrasted. 1844. Jaf.  
 Christians walking in Newness of Life. 1835. Nag.  
 Church Lessons. 1848. Tin.  
 Church, Sermon on the Unity of the. 1859.  
 Do. The True. Trav.  
 Churchman Armed, The Young. 1852. S. P. C. K.  
 Cleanliness, On. 1847. Nag.  
 Cleave to that which is Good. 1850. Tin.  
 Come and Rest. 1858. Tin.  
 Comedies, Evil of. 1835. Jaf.  
 Communicant's Guide, The. 1856. Rev. Dr. G. U. Pope.  
 Confession of Sin. H. 1868. Trav.  
 Do. (Auricular). H. 1868. Trav.  
 Confirmation, On. 1863. Tin.  
 Do. Instruction to Candidates for. 1851. Tin.  
 Do. Order of. 1858. S. P. C. K.  
 Do. Service. 1851. Tin.  
 Conflict of Truth. 1841. Nag.  
 Conscience Awakened. 1844. Nag.  
 Consider your Ways. 1852. Tin.  
 Contentment, On. 1831. Nag. Tin.  
 Conversation, The. 1831. Jaf.  
 Do. Between a Christian and an Idolater. 1834. Nag.  
 Conversion. Jaf.  
 Corruptible Body, The. 1831. Nag.  
 Counsel, Good. 1831. Mad. Nag.  
 Do. 1837. Tin.  
 Do. 1829. Jaf.  
 Cox, Memoir of Miss S. E. 1857. Trav.

- Creation. 1818. Colombo B. S.  
 Do. Sermon on. 1830. Nag.  
 Creator? Do you know your. H. Rev. R. M. Bauboo.  
 Cripple, The. 1857. Mad.  
 Cruelty Forbidden. 1833. Nag.  
 Culprit's False Plea, The. 1824. Mad.  
 Cup of Divine Milk. 1834. Nag. Mad.  
 Cural, Scripture. 1857. D. Tomuniyar.  
 Custom, The Mirror of. 1838. Nag. Mad. Tin. Am.  
 Dancing Girl, The. 1857. Mad.  
 Dawn of Wisdom. 1833. Jaf. Nag. Trav. Tin. Mad.  
 Day of Salvation, The. H. 1863. Trav.  
 Death, On. 1818. Mad.  
 Do. Happy, The. 1846. Nag.  
 Do. Preparation for. 1845. Nag.  
 Decision of Character. 1844. Tin.  
 Dedication to God. 1847. Nag.  
 Demon Worship, Folly of. 1855. Tanjore T. S. S. P. C. K.  
 Do. H. 1868. Trav.  
 Depravity, Human. 1827. Nag.  
 Destruction of Superstition. Am. Vepery. Trav. Mad.  
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 Divine Character. 1831. Nag.  
 Do. Dispositions. 1831. Nag.  
 Do. Favour. 1843. Jaf.  
 Do. Knowledge. 1831. Nag. Mad.  
 Do. Spirit distinct from the Human. H. 1865. Trav. Mad.  
 Do. Teacher. H. 1861. Trav.  
 Divinity of Jesus Christ. 1830. Mad.  
 Door Open? Is not the. 1854. Tanjore T. S.  
 Drunkenness, On. 1832. Mad.  
 Do. Evils of. 1826. Nag. Jaf. Ney. Trav.  
 Dying Thief and a Dying Saviour, A. 1842. Ney.  
 Educate your Children. 1865. Trav.  
 End of the Hardened. 1843. Nag.  
 Endowments, On. 1854. Tinnevelly Itinerants.  
 Enduring Possession, The. 1860. Trav.  
 Envy, Against. 1832. Nag.  
 Epistle, An. 1834. Ney.  
 Do. A Loving. 1829. Nag.  
 Essence of the Bible. 1847. Ney.  
 Do. of Christian Doctrine. 1853. Nag. Mad. Trav.  
 Do. of the Gospel. 1835. Nag.  
 Do. of Wisdom. 1841. Mad. Am.  
 Esther, History of. 1866. Amer. Jaffna Mission.  
 Evidence of Scripture. 1843. Mad.  
 Do. of Truth. 1854. Tin.  
 Evil Conduct. 1847. Ney.  
 Do. Against. 1851. Ney.

- Evil Dispositions. 1824. Nag.  
 Do. will suffer Evil, He who does. H. 1869. Mad.  
 Examination. 1832. Nag.  
 Examine Himself, Let a Man. 1850. Tin.  
 Example, The Good. Jaf.  
 Do. A Pious. Jaf.  
 Excellency of Well-doing, The. 1860. Trav.  
 Exhortation to do Good. 1846. Nag.  
 Expiation of Sin. 1865. Arcot. Mad.  
 Do. H. 1867. Trav. Mad.  
 Explanation. Jaf.  
 Expostulation, A Loving. H. 1868. Trav.  
 Faith, Concerning. 1840. Mad.  
 Do. What is. 1856. Trav.  
 Faith's Choice. 1859. Tin.  
 False to the True, From the. H. 1869. Trav.  
 Family in Heaven, A whole. 1842. Ney.  
 Fate. 1840. Nag.  
 Do. 1865. Arcot M. Mad.  
 Fear of God the Beginning of Wisdom, The. 1819. Mad.  
 Do. Not. 1862. Trav.  
 Do. Removed. 1826. Nag.  
 Female Education, Sermon on. 1831. Nag.  
 Festivals, On. 1850. Ney.  
 Do. Heathen. 1844. Nag. Trav. Mad.  
 Do. do. 1836. Jaf.  
 Do. do. Rev. R. M. Bauboo.  
 Fight, Why ? H. Jaf. Wes. Mission.  
 First Lie, The. 1857. Trav.  
 Flood comes, build the Dam, Before the. H. 1869. Mad.  
 Forewarning of Danger. 1841. Nag.  
 Forgive our Trespasses. Jaf.  
 Forgiveness of Sin. 1840. Mad.  
 Foundation, The Immoveable. H. 1836. Mad.  
 Foundations, The Two. 1846. Ney.  
 Fragments all to be Saved. 1858. Trav.  
 Friend, My. 1832. Colombo T. S.  
 Do. and the Enemy, The. 1840. Mad.  
 Galatians, Epistle to. 1825. Nag.  
 Garland of Illustrations. 1852. Neyoor.  
 Do. of Praise. Jaf.  
 Do. of 300 Gems. Jaf.  
 Gate of Heaven, Sermon on the. 1835. Nag.  
 Girls, Two Good. Jaf. Mad.  
 Gnanavula. 1850. Palamcottah.  
 God. 1865. Arcot Mis. Mad.  
 Do. All Things prove the Being of a. 1855. Trav. Mad.  
 Do. The Everlasting. H. 1868. Trav.  
 Do. Holiness of. 1830. Mad.

- God and Idols, The True. H. 1869. Trav.  
 Do. is Love. 1840. Mad.  
 Do. The Love of. H. Rev. R. M. Bauboo.  
 Do. Not the Author of Sin. 1847. Nag.  
 Do. Omnipresence of. 1854. Jaf.  
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 Do. Explained. 1829. Nag.  
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 Graham, Memoir of Isabella. Jaf.  
 Grape Fruit Story, The. Jaf. Mad.  
 Gratitude Enjoined. 1846. Nag.  
 Grave losing its Victory, The. 1858. Trav.  
 Great Events hang on Little Things. 1857 Trav.  
 Guru, The. 1865. Arcot M. Mad.  
 Do. The Supreme. H. 1868. Trav.  
  
 Hannah. 1854. Tanjore T. S.  
 Happiness, Heavenly. Jaf. Am.  
 Do. True. 1829. Nag. Mad.  
 Harriet, Account of. Jaf.  
 Healing, Spiritual. H. 1869. Mad.  
 Health, Way of. 1833. Ney.  
 Heart, Keeping the. 1834. Nag.  
 Do. Watchfulness. 1843. Ney.  
 Heathen, Letter to the. 1717 Trav.  
 Do. do. Fabricius' S. P. C. K.  
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 Hindu Conversions. Jaf.  
 Do. Convert Girls. 1856. Mad.  
 Do. Triad, The. 1831. Jaf. Mad. Tin.  
 Hinduism and Christianity Contrasted. Jaf.  
 Do. itself, Evidence from. 1836. Jaf. Am.  
 Do. Examined. 1862. Mad.  
 Do. Follies of. 1841. Ney.  
 Do. Test of. 1855. Tin. Mad. Am.  
 Holiness, Crown of. 1830. Mad.  
 Do. The Desire of. H. Jaf.  
 Holy Life, Introduction to a. 1855. Rev. A. Johnson.  
 Holy Spirit, the Comforter, The. 1846. Nag.  
 Do. Divinity of the. 1831. Mad.  
 Do. Gift of the. 1830. Nag.  
 Do. and his Gifts, The. 1856. Tin.  
 Honesty, the best Policy. 1833. Jaf. Mad. Nag. Trav.  
 How long have I to live ? H. Jaf.  
 Howley, Memoir of Sarah. Jaf.

- Hughes, Memoir of Thomas. Jaf.  
 Hundred Points, One. 1721. Trav.  
 Do. Years hence, A. H. Jaf.  
 Hymns, Select. 1831. Mad. Ney.  
 Do. Jaf.
- Idol Car, The. 1831. Mad.  
 Idol Worship, Sin of. 1835. Jaf.  
 Idolatry. 1862. C. V E. S.  
 Do. 1865. Arcot M. Mad.  
 Do. Against. 1713. Trav.  
 Do. do. 1836. Mad.  
 Do. a Child's Play. H. 1863. Trav. Mad. Am.  
 Do. Concerning. 1836. Mad.  
 Do. Folly of. 1818. Colombo B. S.  
 Do. do. H. 1867. Trav. Mad.  
 Do. Forbidden. 1851. Ney.  
 Do. God's Displeasure at. 1848. Jaf.  
 Do. Scripture against. 1842. Mad.  
 Do. Useless. H. 1867. Trav. Mad.
- Image, The Golden. 1867 Madras. Mad.  
 Do. The Wonderful. 1842. Nag.  
 Do. Worship, for Roman Catholics. 1829. Mad.
- Incarnate Grace. 1836. Jaf. Am.  
 Incarnation of Christ. 1821. Mad.  
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 Inquiry. 1836. Jaf.  
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 Do. Good. 1852. Tin.  
 Do. do. 1832. Jaf.  
 Do. for the Young. 1832. Ney.  
 Do. for Youth. 1824. Nag.
- Jenny Hickling. 1830. Mad.  
 Jesus Christ tasting Death. 1856. Trav.  
 Do. Childhood of. (Sermon.) 1831. Nag.  
 Do. Interceding for us. 1857. Trav.  
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 Jewelry, On. 1832. Jaf.  
 Josiah, King. 1840. Mad.  
 Jubilee Letter. 1866. Am. Jaf. Miss.  
 Do. Jaffna Bible Society. 1853. Jaffna.  
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 Do. The Last. 1823. Mad.  
 Do. do. 1831. Ney.

- Judgment, The Last. 1834. Jaf.  
 Justice, Divine. 1830. Nag.  
   Do. 1838. Jaf.  
   Do. and Mercy, Divine. 1830. Jaf.  
     Do. Displayed. 1824. Mad. Tin.  
 Justification, On. 1837. Nag. Mad. Tin.  
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 Lamp of Righteousness, The. 1855. Ney.  
   Do. of Salvation, The. 1842. Ney. Nag.  
   Do. of the Soul, The. 1839. Nag.  
 Law, Natural and Revealed. 1849. Jaf.  
 Leper, The. 1840. Mad.  
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   Do. to Heaven. 1841. Nag.  
   Do. of Wisdom. 1859. Mad.  
 Litigation, Evils of. 1831. Jaf.  
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   Do. Cornelia. 1843. Mad.  
   Do. Rosa. 1866. Mad.  
   Do. Wilhem's Wish. 1860. Madras.  
 Loaves, Ye seek me for the. Jaf.  
 Look and Inquire. H. Jaf. Wes. Mis.  
 Lord's Day, The. 1847. Tin.  
   Do. Supper, The. 1835. Ney.  
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   Do. Excellency of God's. 1843. Nag.  
   Do. of God, The. 1845. Nag.  
   Do. do. to Sinners, The. 1860. Trav.  
 Lying, On. 1824. Nag. Mad.  
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 Mahomet and Christ. H. 1867. Trav.  
 Mahometans, Letter to. 1830. Mad.  
   Do. Conversion of. 1849. Jaf.  
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   Do. who Killed his Neighbours, The. 1853. Nag. Mad.  
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 Mango Story, The. 1857. Mad.  
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   Do. 1865. Arcot M. Mad.  
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   Do. Alliances. 1835. Jaf.  
   Do. do. Improper. 1833. Jaf.  
   Do. of Priests, On the. 1829. Jaf.

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 Matthew, On St. 1845. Tin.  
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 Negro Servant, The. 1833. Jaf.  
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 Do. Heart. 1845. Nag.  
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 Do. H. Jaf.  
 Do. of an Afflicted Heathen. H. 1836. Mad.  
 Do. Lord's, Exposition of. 1822. Nag.  
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 Ready? Are You. H. Rev. R. M. Bauboo.  
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 Do. 1855. Ney.  
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 Do. Came, How. 1840. Mad.  
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 Do. Discovered. 1853. Ney.  
 Do. Entrance of. 1855. Nag.  
 Do. Evil of. H. Rev. R. M. Bauboo.  
 Do. is Cancelled, How. H. 1869. Trav.  
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 Slave, The. H. Jaf.  
 Sleep of Sin. 1841. Nag.  
 Solemn Truths. H. 1859. Mad. Trav. Am.  
 Songs of Praise. 1836. Mad. C. M. S.  
 Soul, Doctrine of the. 1824. Mad. Ney.  
 Do. in Danger, The. H. Jaf.  
 Do. Loss of the. 1828. Jaf.  
 Do. Well? Is Your. 1855. Ney.  
 Do. What shall a Man give in exchange for. H. Rev. R. M. Bauboo.  
 Sowing and Reaping. H. 1869. Mad.  
 Spirit, View of the. 1833. Jaf.  
 Spiritual Ambrosia. 1845. Nag.  
 Do. Fountain. 1865. Trav.  
 Do. Lamp and Milk. See Catechisms.  
 Do. Light. 1823. Jaf. Mad. Nag.  
 Do. Teaching. 1822. Nag.  
 Do. Do. Am. Ney. Mad. Trav. Tin.  
 Do. Temple. 1849. Tin.  
 Do. Way for Youth. 1829. Nag.  
 Spring of Life and Love of Daughter of Zion. 1867. Madras.  
 Steps to Heaven, Four. 1857. Tin.  
 Steward, The Faithful. 1836. Tin.  
 Story of Love, The. 1866. Mad.  
 Substitute, The Little. 1866. Mad.  
 Summary of Christian Doctrine. 1856. Tin.  
 Superstitious Customs among Native Christians. 1864. Tran.  
 Swearer's Prayer, The. 1829. Jaf.  
 Synopsis of the Bible. Jaf.  
 Tales for Children. 1837. Trav.  
 Teachers, Instruction to Native. 1833. Jaf.  
 Teacher, The Good. 1856. Mad.  
 Do. Good Manners of a Christian. 1844. Vepery.  
 Do. The Divine. H. 1861. Trav. Mad.  
 Temperance Tracts, Series of. 1866-68; Nagercoil.  
 Temperate Way, The. 1834. Jaf.  
 Temple, The True. 1840. Mad.  
 Do. The.  
 Ten Commandments. H. 1836. Mad. Tin.  
 Do. H. 1869. Mad.  
 Do. Exposition of the. 1820. Mad. Nag.  
 Do. taken from the Bible, contrasted with the  
 Romish Decalogue. 1828. Jaf.

- Tenth, God's. 1865. Mad.  
 Thessalonians, Epistle to the. 1824. Nag.  
 Tidings, Glad. H. 1839. Mad.  
 Do. Do. Lyric. H. 1865. Trav.  
 Time, On the Employment of. 1833. Nag. Mad.  
 Timothy, First Epistle to. 1825. Nag.  
 Tobacco, Against the Use of. Am.  
 Tongue, Evils of the. 1835. Jaf.  
 Do. Government of the. 1855. Ney.  
 Do. Sins of the. 1855. Tin.  
 Touchstone, The Spiritual. 1833. Jaf.  
 Traveller arrived at the end of his Journey, A. 1843. Ney.  
 Transmigration, On. 1865. Arcot M. Mad.  
 Transubstantiation, On. 1836. Mad.  
 Treasure, The. 1819. Mad.  
 Do. Enduring. 1850. Trav.  
 Do. The True. 1842. Mad.  
 Trial, A Fair. Wes. Jaf. Mission.  
 True Doctrine. No. I. 1827 Jaf.  
 Do. No. II. 1827. Jaf. Mad. Tin.  
 Truth? What is. 1860. Mad.  
 Truth's Exhibition. 1831. Mad.  
 Types, Parables, and Miracles of Christ. 1869. Tran.  
 Union among Christians. 1830. Jaf.  
 Vasanta Rayar, The True. 1863. Tin.  
 Veda, Authority of the Bible. Jaf.  
 Do. Conversation on the. 1830. Mad.  
 Do. Rules of the True. H. 1869. Jaf.  
 Vinayaka Chaturthi, or Belly-God Feast. Rev. R. M. Bauboo.  
 Virgin Mary, Worship of the. H. 1867. Trav. Am.  
 Virtue, On. 1867. S. P. C. K.  
 Vishnu's Certificate. 1859. Rev. R. M. Bauboo.  
 Waiting for? What are you. 1859. Tin.  
 Want? What do you. H. Jaf. Wes. Mis.  
 Warfare, Spiritual. 1831. Nag.  
 Warning, A. 1840. Nag.  
 Do. of Danger. 1853. Ney.  
 Do. A Word of. 1832. Nag. Trav.  
 Washington, Anecdotes of George. Jaf.  
 Way to Die Happily. 1834. Mad.  
 Do. Erroneous. Jaf.  
 Do. of Evil. 1838. Nag.  
 Do. Good, The. 1849. Nag. Trav. Am.  
 Do. to Heaven. 1716. Tran.  
 Do. Heavenly, The. 1827. Jaf. Mad.  
 Do. to Heavenly Bliss. 1822. Mad.  
 Do. of Righteousness. 1821. Mad.  
 Do. of Salvation. 1838. Nag.  
 Do. Do. 1860. Trav.

- Way, The Sure. 1837. Nag. Mad.  
 Do. The True. 1830. Jaf. Am.  
 Do. do. 1853. Ney.  
 White Robe, The. 1840. Mad.  
 Widow and her Son, The. Jaf.  
 Winnow while the Wind blows. Wes. Jaf. Mission.  
 Withholding the Cup from the Laity, On. 1830. Jaf.  
 Wonder, A Great. 1869. Mad.  
 Wonderful Person, A. Jaf.  
 Wonderful Statement, A. 1828. Jaf. Mad.  
 Woodward, Memoir of Rev. H. Jaf.  
 Word to the Afflicted, A. H. 1836. Mad.  
 Do. to the Hungry and Thirsty, A. H. 1826. Mad.  
 Do. to Lovers of Wealth, A. H. 1836. Mad.  
 Do. to Lovers of Necromancy, A. H. 1836. Mad.  
 Do. to Merchants, A. H. 1836. Mad.  
 Do. to those who Resort to Idol Festivals, A. H. 1836. Mad.  
 Do. The Propitious. H. 1869. Mad.  
 Do. of God, Poem on the. Am. Jaf. Mis.  
 Words of Inspiration. 1854. Ney.  
 World, a Parable, The. 1868. S. P. C. K.  
 Do. A New. 1854. Nag.  
 Do. Sermon on Hating the. 1830. Nag.  
 Do. This. 1854. Ney.  
 Do. Why are you in this. H. Wes. Jaf, Mission.  
 Young Men Exhort. 1860. Tin.  
 Zeal in the Lord's Work. 1834. Ney.

#### PERIODICALS. •

- Amirtha Vachani. 1856. Rev. R. M. Bauboo.  
 \* Arunotayam. 1863. Tran.  
 Aurora, The. 1842. Am.  
 \* Christian Messenger. 1863. Trav.  
 Children's Friend. 1849. Tin.  
 Do. Lamp. Nag.  
 \* Desabhimani. 1868. Rev. W. T. Satthianadhan.  
 \* Desopakari. 1861. C. V E. S.  
 Friend of the People. Nat. Ch. Book Society.  
 \* Friendly Instructor. 1849. Tin.  
 Karpaka Viruksham. 1865. Native Christians.  
 Lamp of Truth. 1858. Rev. R. M. Bauboo.  
 \* Mission School Magazine. 1856. C. V E. S.  
 \* Missionary Gleaner. 1841. Nag.  
 \* Morning Star. 1841. Am. Jaf. Mission.  
 Quarterly Repository. 1854. Am.  
 Tamil Magazine. 1831. Mad.  
 Truthful Messenger. 1847. Mad.  
 Youth's Friend. 1859. Am. Jaf. Mission.

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\* Those marked with an asterisk are still published.

## ALPHABETICAL LIST OF BOOKS.

- Africa, Missions in. 1858. C. V E. S.  
 A Kempis, Extracts from. 1853. Dr. Schmid. Native.  
 Analysis of Scripture. 1832. S. P C. K.  
 Anecdotes. 1854. Tin.  
 Do. Garland of. 1866. C. V E. S.  
 Do. Parts I. and II. 1869. Tran.  
 Do. Religious. (Pakti Mangsari.) 1867. Rev. W. Germann.  
 Anxious Inquirer, The. 1853. Mad.  
 Apostles, History of the. 1837. Nag.  
 Arndt's Garden of Paradise. 1749. Halle.  
 Do. True Christianity. 1750. Halle.  
 Articles, with Scripture References, The. 1839. S. P. C. K.  
 Do. Sargent's Explanation of the. 1851. Tin.  
 Ayah and Lady, The. 1839. Mad.  
 Baptism and the Lord's Supper Explained. 1825. C. M. S.  
 Bazaar Preacher's Book, The. 1865. Arcot M.  
 Beatitudes, Sketches of Sermons on the. 1861. Rev. A. F. Cæmmerer.  
 Beschi's Instructions to Catechists. 1844. Am.  
 Bethlehem Kuravangsi. 1866. Palamcottah.  
 Bible, the Best Teacher, The. 1845. Ney.  
 Do. Poetical Version, of the. Book I. Gen. and Ex. Rev. C. Macarthur.  
 Do. Poetical Compend of the. 1852. Jaf.  
 Do. Questions. Vols. I. and II. 1863. Am. Jaf.  
 Do. Stories, Draper's. 1843. Mad.  
 Bogatsky's Golden Treasury. 1800. Vepery. Rev. A. F. Cæmmerer.  
 Butler's Sermons. 1858. C. V E. S.  
 Caste, Bower on. 1858. Mad.  
 Catechism, Heidelberg. 1754. Dutch. Arcot M.  
 Do. Spener's Explanation of the. 1758. Tran.  
 Do. Doederlein's Do. 1868. Tran.  
 Do. Schwarz's Do. 1868. Tran.  
 Christ, Life of. 1865. C. V E. S.  
 Do. Sufferings of. 1853. Madras.  
 Christian Instructor. 1861. Am.  
 Do. Lyrics. 1859. C. V E. S.  
 Do. do. for Children. 1862. C. V E. S.  
 Do. do. Select. 1865. C. V E. S.  
 Do. Religion, Compendium of the. 1755. Dutch.  
 Do. Character, Meditations on the. 1810.  
 Do. Faith and Practice, Sermons on. 1869. Trav.  
 Christian and a Pandaram, Dialogues between a. 1859. V P Thomas.  
 Christian's Victory over Death, The. 1865. Mad.  
 Christianity, History of. 1787. Dutch.  
 Chronological Arrangement of Scripture. 1851. Nag.  
 Church, Government of the. 1865. Madras.

Church History, Walther's. 1735. Trav.

Do. Bartl's. 1844. Mad.

Do. Brief Sketch of. 1860. S. P. C. K.

Do. by Kurtz. 1868. Tran.

Collects and Gospel Lessons, Expositions of the. 1854. Rev. A. F. Cæmmerer.

Commentaries.

Psalms. 1857. Rev. A. F. Cæmmerer.

Nicholls on Proverbs. 1858. do.

Gospels and Acts. 1860. C. V E. S.

Sargent on Matthew. 1857. C. V E. S.

Barnes on Matthew. 1847 Mad.

Barnes on John. 1857. Mad.

Galatians. 1866. Trav.

Hebrews, Bower's Lectures on. 1851. Palamcottah.

Do. Whitehouse on. 1854. Nagercoil.

Timothy and Titus. 1844. Nag.

Come to Jesus. 1850. Rev. J. A. Regel. Trav. Mad.

Communicant, Duties of a Good. 1721. Tran.

Communicant's Companion, Caldwell's. 1853. Tin. S. P. C. K.

Communion, Meditations and Prayers for the. 1778. Dutch.

Concordia, The Three Creeds. 1856. Trav.

Creed, Bower's Abridgment of Pearson on the. 1852. Palamcottah.

Do. Pettitt's Sermons on the. 1848. 'Tin.

Daily Monitor. 1837. Jaf.

Do. Text Book. 1845. Mad.

David, History of. Part I. 1865. Rev. S. Winfred.

Desert Flower, The. 1857 Trav.

Devotion, Manual of Private. 1854. Jaf.

Dictionary, Biblical and Theological. 1841. Rev. H. Bower.

Do. Bible. 1862. C. V E. S.

Divinity, Rhenius's Body of. 1838. Ney. Mad.

Doddridge's Rise and Progress. 1848. Jaf.

Ecclesiastical History, Lectures on. 1854. Rev. A. F. Cæmmerer.

Emmanuel, Poem on. 1863. Madras.

Evidences of Christianity, Paley's. 1869. Mad.

Do. Rhenius's. 1852. Mad.

Do. Whately's. 1863. Trav.

Faith, Essay on. 1842. Am. Jaf. Miss.

Faithful Promiser. 1859. Nagercoil.

Far Off. 1857. C. V E. S.

Fatalism, Refutation of. 1852. Madras.

Flavel's Saint Indeed. 1855. Mad.

Follow Jesus. 1858. Mad.

Gallaudet's Natural Theology. 1846. Am.

Gazeteer, Bible. 1867. Am. Jaf. Mis.

Genesis, Poetical Version of. 1849. Madras.

Do. and Exodus. do. 1866. Palamcottah.

- Genesis, Questions on. Jaf.  
 Geography, Scripture. 1857. C. V E. S.  
 Gerhard's Sacred Meditations. 1860. Tran.  
 Glory of Christ. 1855. Mad.  
 Gnana Kummi. Madras.  
 Do. Pumalei. 1867. Tran.  
 Gospel History, Catechism of. 1852. Vepery.  
 Do. Lessons, Contemplations on the. 1853. Rev. A. F. Cæmmerer.  
 Harmony of Gospels. 1858. Rev. A. F. Cæmmerer.  
 Heidelberg Catechism. Dutch. Arcot.  
 Henry and his Bearer, Little. 1839. Mad.  
 Hinduism and Romanism, Resemblance between. 1851. Rev. H. Bower.  
 History, Ancient. 1850. Tin.  
 Holy War, The. 1844. Tin.  
 Homiletics. 1865. C. V E. S.  
 Hours of Spiritual Refreshment. 1841. Natives. C. V E. S.  
 Husbandman, The. (Adapted from Flavel). 1866. Nagercoil.  
 Hymnologia Germano-Tamulica. 1865. Tran.  
 Hymns and Chants. 1853. Am.  
 Do. for Children. Am. Jaf.  
 Do. do. 1866. C. V E. S.  
 Do. 1849. Bangalore T. S.  
 Do. Fabricius.  
 Do. Garland of. 1867. Tran.  
 Do. Jaffna.  
 Do. 1848. Madras T. S.  
 Do. South Travancore. 1855.  
 Do. Tinnevelly. 1847.  
 Do. Tranquebar. 1715.  
 Do. Wesleyan Collection. 1848. Wes. Mission.  
 Do. for the Young. 1848. Mad.  
 Index to the New Testament, Historical and Geographical. 1853.  
 Rev. A. F. Cæmmerer.  
 Jepamali. 1867 Madras.  
 Jesus, Poem on the Childhood of. 1864. Madras.  
 Joseph, History of. 1848. Jaf.  
 Judea, Description of. 1837. Nag.  
 Leitch, Memoir of Rev. C. 1857. Nagercoil.  
 Light of Truth. 1853. Am.  
 Line upon Line. 1845. Am.  
 Liturgy of Dutch Reformed Church. 1760. Dutch.  
 Do. 1862. Arcot Mission.  
 Lord, Scripture Doctrine concerning the Person of our. 1848.  
 S. P. C. K.  
 Lord's Prayer, Schwartz's Exposition of the. 1770. Tran.  
 Do. Supper, On the. 1763. Tran.  
 Do. do. 1775. Dutch.

- Luther, Sketch of the Life of. 1863. C. V E. S.
- Mahomet, Life of. 1856. Tin.
- Matthew, Questions on. 1863. Manepy.
- Medicine, The Heavenly. 1862. Madras.
- Meditations. 1859. Madras.
- Metrical Indices to the Chapters of the New Testament. 1868. Nagercoil.
- Milton's Paradise Lost. 1862. Rev. A. Vethakan.
- Do. do. Regained. 1868. do.
- Minister, The Christian. 1865. C. V E. S.
- Ministerial Advice, Baxter's. 1842. Mad.
- Miracles, Sketches of Sermons on the. 1859. Rev. A. F. Cæmmerer.
- Moral Law, Expository Lectures on the. 1847. S. P. C. K.
- Mother, The Good. 1863. C. V E. S. Madras.
- Mothers, Advice to. 1860. Mrs. T. Clarke.
- Neff's Conversations. 1840. Ney. Mad.
- New Testament History. 1854. Rev. A. F. Cæmmerer.
- Do. 1864. Tran.
- Do. Pinnock's Analysis of. 1854. Rev. A. F. Cæmmerer.
- Do. Questions on. 1856. C. V E. S.
- Do. Stories. 1861. C. V E. S.
- Nicholl's Sunday Exercises. 1869. Rev. A. F. Cæmmerer.
- Offices, Book of. 1861. S. P. C. K.
- Old Path, The. 1863. Rev. A. Dibb.
- Old Testament History. 1753. Dutch.
- Do. 1864. Tran.
- Old and New Testaments, Poems on the. 1859. Madras.
- Palestine, Geography and History of. 1838. Tin.
- Paley's Horæ Paulinæ. 1858. Rev. A. F. Cæmmerer.
- Parables Explained. 1844. Mad.
- Do. Sketches of Sermons on the. 1860. Rev. A. F. Cæmmerer.
- Parapara Kanni. 1861. Palamcottah.
- Passion, Meditations on the. 1835. Natives. C. V E. S.
- Paul, Footsteps of St. 1863. C. V. E. S.
- Peep of Day. 1852. Mad.
- Pike's Early Piety. 1854. Mad.
- Pilgrim, The Indian. 1841. Mad.
- Pilgrim's Progress. Part I. 1793. S. P. C. K. Mad.
- Do. Parts I. and II. 1853. Jaf.
- Poems, Miscellaneous. 1853. Madras.
- Poetic Garland. 1852. Neyoor.
- Popery, On. 1817. Tran.
- Do. Rev. M. Pakkiam on. 1866. Tran.
- Prayer, Book of Common. 1818. Serampore. Vepery. Tin.
- Do. Abridged. 1845. Tin.
- Prayers, Family. 1846. Jaf.
- Prophecy, Expositions of. 1865. C. V. E. S.

- Proverbs, Questions on. 1868. Am. Jaf. Mis.  
 Psalms, Metrical Version of Book of. 1755. Dutch.  
 Refuge, The City of. 1865. Madras.  
 Rituale Trangambaricam, Book of Services. Tran.  
 Romanism Questioned. 1855. Mad.  
 Sacred History by Kurtz. 1869. Tran.  
 Do. Lyrics. 1860. Madras.  
 Do. do. 1853. Am.  
 Do. Poetry. 1860. Mad.  
 Santai, History of. 1866. C. V E. S.  
 Sapientia Vera. 1799. Tran.  
 Sastira Kummi. 1840. Am.  
 Schwartz, Dialogues by. 1772. Vepery. Tran. Mad. S. P. C. K.  
 Do. Life of. 1839. Mad.  
 Scriptural Outlines. 1831. Rev. W Taylor.  
 Scripture, Analysis of. 1832. Ney. S. P C. K.  
 Do. Doctrines. 1840. Am. Jaf. Mis.  
 Do. do. Defined and Explained. 1828. C. M. S.  
 Do. Evidences. 1834. By Rev. W Taylor.  
 Do. History. 1801. Tran.  
 Do. do. Compendium of. 1833. Jaf. Mad.  
 Do. do. Watts's. 1841. Tin.  
 Do. Lessons. 1846. Mad.  
 Do. Mirror. 1846. Am.  
 Do. Questions and Answers. 1840. Mad.  
 Do. Stories. Trav.  
 Do. Text Book, Irish. 1858. C. V E. S.  
 Do. Texts. (Veta Porul). 1844. Ney.  
 Do. do. 1869. Tran.  
 Sermons on Doctrinal and Practical Subjects. 1851. S. P. C. K.  
 Do. on the Epistles. 1869. Tran.  
 Do. by Fabricius. 1867. Tran.  
 Do. by Schanz. 1865. Tran.  
 Do. Sixteen. 1748. Dutch.  
 Do. Eighty-six Sketches of. 1857. Rev. A. F. Cæmmerer.  
 Do. Sketches of. 1867. C. V E. S.  
 Services, Book of. 1861. S. P. C. K.  
 Do. Book of Occasional. 1851. Tran.  
 Songs, Spiritual. 1867. Rev. H. Schanz.  
 Do. 1852. Am. Jaf. Mis.  
 Spiritual Doctrine. 1853. Madras.  
 Subratipam. 1857. Jaffna.  
 Summary of the Christian Religion. 1754. Dutch.  
 Do. of Doctrine of Faith unto Godliness. 1789. Dutch.  
 Sunday First Lessons. 1860. S. P. C. K.  
 Sweet Savours. Arcot Mission.  
 Synopsis Evangelica. Sec. Tischendorf. 1868. Tran.  
 Test of Religion. 1857. C. V E. S.  
 Theologia Thetica. 1717. Tran.

- Theological Class Book. 1852. Am.  
 Theology, Christian. 1868. C. V E. S.  
 Do. Crisp's. 1838. Ney.  
 Tracts, Select. 1842. Mad.  
 Do. for Children. 1842. Mad.  
 Triumph of Truth. Refutation of Popery. 1753. Dutch.  
 Do. of the Gospel, The. 1859. C. V E. S.  
 Tyng's Christian Titles. 1864. C. V E. S.  
 Types, Sketches of Sermons on the. 1856. Rev. A. F. Cæmmerer.  
 Vocabulary of Scripture Names. 1867. Rev. A. R. Nailer.  
 Wayland's Moral Science. (Abridged). 1859. C. V E. S.  
 Way Marks, The Three. 1856. Tin. Mad.

## MALAYALAM.

### INTRODUCTION

**Language.**—This language is noticed next to Tamil, because it has the greatest resemblance to it of all the Dravidian languages. Dr. Caldwell says, “The Malayalam being, as I conceive, an ancient offshoot of the Tamil, differing from it chiefly by the disuse of the personal terminations of the verbs, it might perhaps be regarded rather as a very ancient dialect of the Tamil than as a distinct language.”\* Through Brahmanical influence, the proportion of Sanskrit is large. The Malayalam character is derived from the *Grantham*, in which Sanskrit is written in the Tamil country.

**The People.**—The Malayalam people inhabit the south-western coast of India from about Tellicherry to Trevandrum. The Ghats form the eastern boundary. The country consists “chiefly of hills and dales, intersected by streams running from east to west, and forming large backwaters connected with the sea. These and not roads form the great medium of communication between the districts. The village system is little known, and the inhabitants live, each in own palm garden, along the banks of the rivers and paddy lands.”†

Dr. Caldwell supposes that the Malayalam people were originally a colony of Tamilians, who entered the country by the Palghaut Gap, and thence spread northward and southward. Their number may be estimated at three millions.

**Education.**—The southern part of the Malayalam country is included in the native states of Cochin and Travancore. Under recent enlightened administrations, education has been spreading. In 1868 the British district of Malabar contained in all 47 schools, with 3,814 pupils, connected with Government.

\* Dravidian Comparative Grammar, p. 12.

† South India Missionary Conference Report, p. 66.

**Literature.**—The indigenous literature is very scanty.

**Progress of Christianity.**--There have been Syrian Christians in the Malayalam country for many centuries. Soon after the Portuguese began to acquire power in India, many of the Syrian Christians fell under the dominion of the Church of Rome. The visit of Dr. Claudio Buchanan to South India in 1806, directed attention to the Syrian Church. Colonel Munro, the British Resident in Travancore, applied for clergy from England to instruct the Syrians. In 1816 the Rev. Messrs. Bailey, Baker, and Fenn, were sent out by the Church Missionary Society. In 1862 the Statistics of Protestant Missions were as follows:—

European Missionaries.....	23
Native Ministers.....	7
Do. Catechists.. ..	87
Communicants.....	2,534
Native Christians.....	11,222
Pupils in Anglo-Vernacular Schools.....	461
Do. in Vernacular Schools.....	4,038

### CHRISTIAN LITERATURE.

#### 1. THE SCRIPTURES.

In 1807 Dr. Buchanan made arrangements for the translation of the Scriptures into Malayalam, by Mar Dionysius and three Assistants, under the superintendence of Col. Macaulay the Resident. The Gospels were printed at Bombay about 1809. In 1817 it was resolved to translate anew the whole Scriptures and print them at Cottayam. The Rev. B. Bailey specially devoted himself to the work, but he was aided by other Missionaries. Considerable assistance was derived from the Tamil version of Fabricius. As neither Malayalam type nor a printing press was at that time procurable, Mr. Bailey, guided by the *Encyclopædia Britannica*, with the help of a native blacksmith, made both the punches and type, and also a wooden press. In 1826 Luke's Gospel was printed, and in 1829 the New Testament was completed. The Old Testament was not ready till 1841.

#### 2. TRACT ASSOCIATIONS.

The Malayalam Tract Association, for all the Malayalam Districts of Cochin and Travancore occupied by the Church Missionary Society and the London Missionary Society, seems to have been formed about 1830. During 1833 the number of publications printed amounted to 73,320. In 1842 there was a separation into the "North Travancore and Cochin Tract Association" and the "Quilon and Trevandrum Tract Association." This latter Society had up to 1866 published 32 Tracts in Malayalam. As the information regarding the Tract Societies is so very scanty, lists will be given according to the Missions.

### 3. PUBLICATIONS OF THE CHURCH MISSION.

So far as the Compiler has been able to ascertain, the first Christian Publications were printed in 1823. They consisted of 600 copies of a Pastoral Letter addressed by the Metropolitan of the Syrian Church to his clergy, and 400 copies of the Sermon on the Mount.\* The following publications were subsequently issued at different periods :—

#### TRACTS.

1. *Peter and Popery.* 12mo. 18 pp. By Rev. J. Peet.
2. *Purport of Scripture.* 12mo. 70 pp. By do. 1856.
3. *The Touchstone.* By do.
4. *The Will of God.* By do.
5. *The Test of Religions.* 12mo. 59 pp. Translated by Rev. J. Hawksworth from the Tamil. 1860.
6. *The Lord's Supper.* 12mo. 35 pp. By the Rev. J. Hawksworth from the English of Oxenden.
7. *A Sermon on the Church of Christ.*
8. *The Judgment Day.*
9. *The Three Worlds.* 12mo. 12 pp. 1853.
10. *The Curse of God and Delivery therefrom.* 16mo. 14 pp. 1860.
11. *Christ and Mahomet.* By the Rev. H. Baker, Sen.
12. *On Transmigration.* 12mo. 16 pp. By the Rev. G. Matthan.
13. *Identity of Popery and Heathenism.* Adapted by Rev. J. G. Beuttler from the Tamil.
14. *The Way of Salvation.* By Rev. J. G. Beuttler.
15. *The Christian Mother.* 24mo. 28 pp. By Rev. J. G. Beuttler from the English of Mrs. T. Clarke.
16. *The Thirty-Nine Articles explained by Scripture References in full.*  
12mo. 66 pp. By Rev. H. Baker, Sen.
17. *On Confirmation.* 12mo. 20 pp. 1843.
18. *Honesty the Best Policy.* From the English.
19. *The Beginning of Piety in Man's Heart.* 12mo. 29 pp. 1854.
20. *An Inquiry into the State of the Heart.* From "The Anxious Inquirer."
21. *An Inquirer and the Bible.* 12mo. 18 pp. By Rev. J. Peet, from the English. 1854.
22. *The Church Catechism.* 24mo. 12 pp. 1838.
23. *Watts's First Catechism.* 32mo. 35 pp. 1840.  
*Watts's Second Catechism.* 18mo. 88 pp. 1839.
- Extracts from St. Paul's Epistles to the Romans and Ephesians.* 12 pp. 1830.
- Ordination Sermon by Bishop Dealtry.*
- Two Sermons on Fasting and Repentance.* Adapted by Rev. J. Peet, from the Homilies.
- The Thirty-nine Articles.* 8vo. 10 pp. 1838.
- Christian Records.* 12mo. 28 pp. 1841.
- Important Duties.* 18mo. 30 pp. By Rev. B. Bailey. 1842.

\* 24th Report of the Church Missionary Society, p. 151.

- Errors of the Syrian Church.* 8vo. 10 pp.  
*Short Prayers.* 32mo. 34 pp. 1844.  
*St. Paul's Conversion.* 12mo. 16 pp. 1846.  
*Story of a Child.* 24mo. 13 pp. 1847.  
*On Caste.* 4to. 2 pp. 1850.  
*Dialogue between a Teacher and a Scholar.* By Rev. J. Peet. A Catechism for the Heathen.  
*Practical Exposition of the Ten Commandments.* 12mo. 73 pp. 1853.  
By Rev. H. Harley.  
*Tract on the Bible Society's Jubilee.* 12mo. 20 pp. 1853.  
*The True Way.* 12mo. 18 pp. 1854.  
*Assembly's Catechism.* 12mo. 64 pp. 1855.  
*Marugennum.* (A Hindu Festival.) 12mo. 16 pp. By Rev. G. Matthan. 1856.  
*Religious Reflections.* 16mo. 33 pp. By Rev. R. Collins. 1857.  
*Prayer for the Holy Ghost.* 4to. 2 pp. 1859.  
*Collects, The.* 12mo. 44 pp.  
*Justification, On.* 12mo. 63 pp. Sermon by Rev. J. Chapman. 1860.  
*On Hanuman.* 8vo. 2 pp. 1860.  
*On the Pathupally Feast.* 4to. 4 pp. 1860.  
*On the Christian Religion.* 4to. 4 pp. 1860.  
*On Superstition.* 12mo. 4 pp. 1860.  
*God's Choice the Best for his People.* 12mo. 37 pp. For the S. P. C. K. 1860.  
*Spiritual Gems.* 12mo. 58 pp. 1862.  
*The Shield of Truth.* 12mo. 56 pp. By Rev. G. Matthan. 1863.  
*Spiritual Food Purified.* 12mo. 30 pp. 1864.  
*Sermon on the Mount.* 12mo. 12 pp.  
*History of Vasanta Raja.* 12mo. 40 pp. By Rev. H. Baker, from the Tamil. 1865.  
*Church History.* 12mo. 44 pp. By Rev. J. H. Wilkinson. 1865.  
*Directions to Teachers.* 8vo. 38 pp. By Rev. J. M. Speechley. 1867.  
*Lecture on Vernacular Education.* 12mo. 34 pp. By Rev. G. Matthan. 1867.  
*Ordination Sermon.* 8vo. 18 pp. By Rev. K. Koshi. 1869.

## BOOKS.

- Book of Common Prayer.* 8vo. 168 pp. 1830.  
*Do. Abridged.* 18mo. 64 pp. 1830.  
*Family Prayers.* 12mo. 74 pp. 1830.  
*Watts' Scripture History.* 12mo. 310 pp. 1842.  
*Little Henry and his Bearer.* 12mo. 42 pp. 1846.  
*Tales from Mrs. Sherwood and others.* 12mo. 98 pp. No date.  
*Christa Sangita.* 8vo. 62 pp. Sanskrit. Life of Christ by Dr. Mill. 1846.  
*The Pilgrim's Progress.* Part I. 12mo. 173 pp. 1847.  
*The Ayah and Lady.* 12mo. 62 pp. 1848.  
*Barth's Bible Stories.* 12mo. 121 pp. By Rev. J. G. Beuttler. 1854.  
*The Gospel in New Zealand.* 12mo. 166 pp. By Rev. J. Hawksworth. 1860.

*Sermons on the Creed.* 12mo. 60 pp. By Rev. T. Whitehouse. 1860.

*Hymn Book.* Several Eds. 16mo. 132 pp. 1862.

*Hymn Tunes.* 18mo. 26 pp. Lithographed. 1857.

*Butler's Analogy, Abridged.* 12mo. 120 pp. By Rev. G. Matthan. 1866.

#### PERIODICALS.

*The Treasury of Knowledge.* A monthly Periodical for Adults, illustrated by lithographs. Published for several years, edited by Rev. H. Baker, Jun.

A small periodical for the Young, 32mo. 24 pp., was likewise issued for a time. The compiler has met with 24 Nos., published during 1855—7.

#### 4. THE LONDON MISSION.

Publications of the Quilon and Trevandrum Religious Tract Society.\*

1. *Advantages of Drunkenness.* 1844.
2. *Conversation between a Heathen and a Christian.*
3. *Discussion about Luck.* 1845.
4. *Spiritual Teaching.* 1845.
5. *Gospel Teaching.* 2 Parts. 1846.
6. *Cup of Divine Milk.*
7. *Conversation between a Christian and Mahometan.*
8. *Good Time.*
9. *On Conversion.*
10. *On Marriage.* From a Tamil Tract by the Rev. C. Mault. 1847.
11. *History of Mahomet.*
12. *Errors of the Ramayanam.*
13. *Character of the Hindu Triad.* From the Tamil. 1847.
15. *A Friend in Need.*
16. *The Worship of God and the Idols.* 1848.
17. *The Divine Avatar.* 12mo. 28 pp. 2nd ed. 1857.
- 19—22. *Sinner's Friend.* In Parts.
23. *Suffering by Disease.*
26. *In whom shall we Trust?* From the Marathi.
27. Reprint of No. 9.
28. Do. of No. 11.
29. *The Ten Commandments.* 1855.
30. Reprint of No. 11.
31. *Proof of Love.* 12mo. 18 pp. 1858.
32. *Evidences of Scripture.* 1861.

The Society was resuscitated by the Rev. S. Mateer, and the following Tracts of the New Series were published :—

1. *Good Words.* From the Tamil. 1862.
2. *A Divine Proclamation.* 8vo. 2 pp. 1862.

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\* List furnished by the Rev. S. Mateer.

3. *Friendly Advice to Hindus.* 12mo. 4 pp. By Rev. S. Mateer.  
1863.
4. *The Murajabam.* (A Hindu Festival). 12mo. 8 pp. 1863.
5. *Essence of Christian Doctrine.* 12mo. 4 pp. From the Tamil.  
1864.
6. *The Sacraments.* 16mo. 8 pp. 1864.
7. *Christian Lyrics.* 12mo. 4 pp. 1866.
8. *The Divine Teacher.* 12mo. 4 pp. 1867.
9. *The Loss of the Soul.* 12mo. 4 pp. 1867.
10. *The Value of the Soul.* 12mo. 8 pp. From the Tamil. 1867
11. *The Priest and the Bible.* 12mo. 16 pp. From the English,  
1867.
12. *Choose the Best.* 12mo. 35 pp. From the Tamil. 1868.
- Sketches of Sermons.* 12mo. 28 pp. 1864.
- "*Don't Touch those Mangoes,*" 16mo. 11 pp. From the Tamil,  
Children's Series No. 1. 1864.

*The South Travancore Tract and Book Society.*  
*The Good Way.* 18mo. 12 pp. From the Tamil. 1863.

#### 5. THE BASEL EVANGELICAL MISSION.\*

The publications of this Mission were at first lithographed at Tellicherry. They are now printed with type at Mangalore.

##### TELlicherry Publications.

###### Tracts.

- John Baptist Dasalu.* 33 pp. By Rev. C. Irion. 8 pie.
- History of Africander.* 48 pp. By do. 6 pie.
- Life of General Havelock.* 34 pp. By do. 8 pie.
- History of Muhammad.* By Rev. Dr. H. Gundert. 4 pie.
- Short Bible Stories.* 65 pp. By Rev. C. Irion. 4 pie.
- The True Cross.* 51 pp. By Rev. J. M. Fritz. 4 pie.
- Little Henry and his Bearer.* 36 pp. By Rev. F. Muller. 2 pie.
- History of Polycarp.* 4 pie.
- First Catechism.* 29 pp. By Rev. C. Aldinger. 6 pie.
- Second Catechism for Confirmation.* 23 pp. By Rev. C. Irion. 4 pie.
- The Glory of Christ.* 43 pp. Out of print.
- History of the Passion.* do.

###### Books.

- Bible History.* In 5 parts. By Rev. Dr. Gundert.
- Church Rules.* 80 pp. By Rev. J. M. Fritz. 1 anna.
- Christian Doctrine.* 192 pp. By Rev. C. Irion. 1 anna.
- Sacred History by Kurtz.* 455 pp. By do. 8 annas.
- Prayers and Meditations.* 188 pp. By do. 2 annas.
- Text Book to the Catechism.* 112 pp. By Rev. C. Aldinger. 1 anna.
- Barth's Bible Stories, Old Test.* 101 pp. By Rev. T. Muller. 4 eds.  $1\frac{1}{2}$  annas.
- Do. *New Test.* 85 pp. By Rev. C. Muller. 4 eds.  $1\frac{1}{2}$  as.
- On *Idolatry and Christianity.* 136 pp. By Rev. P. Chandren. 4 as.

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\* List kindly supplied by Mr. C. Stolz, Superintendent of the Press.

*The Pilgrim's Progress.* 168 pp. By Rev. C. Muller. 2 eds. 4 as.  
*Christian Evidences.* 123 pp. By Rev. C. Irion. 4 as.  
*Church History.* 474 pp. By Rev. Dr. Gundert. Out of print.  
*Liturgy.* 200 pp. By Rev. Dr. Gundert. Out of print.

## MANGALORE PUBLICATIONS.

*Tracts.*

*The Good Shepherd.* 12mo. 16 pp. By Rev. C. Muller. 3,000. 3 pie.

*Truth and Error in Nala's History.* 15mo. 78 pp. By Dr. H. Gundert. 2 eds. 4,500. 1 an.

*On the Creation and Fall of Man.* 16mo. 18 pp. Verse. By a Native. 3,000. 3 pie.

*The Needle of Adamant.* 16mo. 35 pp. Buddhist Tract against Caste, translated by Dr. H. Gundert. 6,000. 6 pie.

*Instruction in Divine Truth.* 16mo. 16 pp. By Rev. F. Muller. 2 eds. 5,000. 2 pie.

*The Act of Dying Happy.* (Sanmaranavidya.) 16mo. 40 pp. By Rev. Dr. H. Gundert. 2,000. 4 pie.

*The Way of Righteousness.* (Nitimargam). 16mo. 22 pp. By Rev. F. Muller. 2,000. 3 pie.

*On the Lord's Prayer.* 16mo. 11 pp. By Rev. F. Muller. 2 eds. 5,000. 2 pie.

*The Fruits of Sin.* 16mo. 34 pp. By Rev. C. Muller. 1,500. 4 pie.

*The Sinner's Friend.* 12mo. 65 pp. By Rev. C. Muller, from the English. 1,500. 6 pie.

*On the Hindu Gods.* 16mo. 94 pp. By Dr. H. Gundert. 1,500. 1 anna.

*The Incarnation of Christ.* 16mo. 14 pp. By Rev. F. Muller. 2 eds. 5,000. 2 pie.

*The Sure Way.* 16mo. 28 pp. By Rev. C. Aldinger. 2 eds. 4,000. 3 pie.

*The Pilgrim's Progress.* Abridged. 16mo. 41 pp. By Rev. C. Muller. 2,000. 4 pie.

*The Incarnation of Christ.* 16mo. 16 pp. Verse. By a Native. 2 eds. 8,000. 3 pie.

*On Religion.* (Matavicharana). 16mo. 64 pp. By Dr. H. Gundert. 2,000. 6 pie.

*Gospel Songs.* 2 Parts. 16mo. 80 pp. By a Native. 2,000. 1 anna.

*Essence of Bible History.* Part I. 8vo. 21 pp. By Dr. H. Gundert. 1,000. Also 12mo. 25 pp. 3 pie.

*The Good Shepherd.* 16mo. 8 pp. Verse. By a Native. 5,000. 2 pie.

*Books.*

*Almanac.* 8vo. 79 pp. Several Issues.

*The Reformation in Germany.* 12mo. 104 pp. By Dr. H. Gundert. 2,000. 1½ as.

*The Heart Book.* 16mo. 86 pp. Translated by Dr. H. Gundert. 3,000. 2 as.

*Hymn Book.* 8vo. 300 pp. Various Authors. 2,000. 8 as.

## 6. THE CHRISTIAN VERNACULAR EDUCATION SOCIETY.

*Phulmani and Karuna.* 12mo. 193 pp. Translated by Rev. J. Peet. 1,000. 1858.

*Commentary on Matthew.* 4to. 114 pp. By Rev. H. Baker, Jun. 1,000. 1860.

*Irish Scripture Text Book.* 8vo. 332 pp. By Rev. J. Hawksworth. 500. 1862.

*Commentary on Romans and 1st Corinthians.* 8vo. 232 pp. By Rev. J. G. Beuttler. 1,000. 1863.

*Christian Lyrics.* 16mo. 24 pp. Edited by Rev. S. Mateer. 1866. 2,000.

## 7 THE MADRAS TRACT AND BOOK SOCIETY.

*Tracts.*

1. *Is Christianity True?* 12mo. 17 pp. From the English. 1866.

2. *On Conversion.* 12mo. 19 pp. Reprint. 1867

3. *Means of Bliss.* 12mo. 21 pp. From the Tamil.

4. *Transmigration.* 12mo. 16 pp. By Rev. G. Matthan. 1866.

*Book.*

*Introduction to the Christian Scriptures.* 12mo. 142 pp. Abridged from Angus by Rev. H. Baker. 1868.

## ALPHABETICAL LIST OF TRACTS.

Africaner, Story of. Basel M. Cottayam.

Articles, The Thirty-nine. Cottayam.

Do. with Scripture References. Cottayam.

Avatar, The Divine. London M.

Bible History, Essence of. Basel.

Do. Society's Jubilee, Tract on. Cottayam.

Do. Stories, Short. Basel.

Bliss, Means of. 1867. Madras T. S.

Caste, On. Cottayam.

Catechism, Assembly's. Cottayam.

Do. Church. Cottayam.

Do. First. Basel.

Do. for Confirmation, Second. Basel.

Do. Watts' First. Cottayam.

Do. do. Second. Cottayam.

Child, Story of a. Cottayam.

Choose the Best. 1868. London M.

Christ, Glory of. Basel.

Do. Incarnation of. Basel.

Do. do. Verse. Basel.

Christ and Mahomet. Cottayam.

Christian Records. Cottayam.

Christianity True? Is. 1866. Madras T. S.

Collects, Thc. Cottayam.

Confirmation, On. Cottayam.

Creation and Fall, On thc. Basel.

- Cross, The True. Basel.  
 Cup of Divine Milk. London M.  
 Dialogue between a Teacher and Scholar. Cottayam.  
 Drunkenness, Advantages of. 1844. London M.  
 Duties, Important. Cottayam.  
 Dying Happy, The Art of. Basel.  
 Education, Lecture on Vernacular. Cottayam.  
 Essence of Christian Doctrine. London M.  
 Evidence of Scripture. London M.  
 Extracts from the Epistles to Romans and Ephesians. 1830.  
 Cottayam.  
 Fasting and Repentance, Two Sermons on. Cottayam.  
 God and Deliverance therefrom, The Curse of. Cottayam.  
 Do. The Will of. Cottayam.  
 God's Choice the best for his People. S. P. C. K.  
 Good Time. London M.  
 Do. Way, The. 1863. S. Travancore T. S.  
 Do. Words. 1862. London M.  
 Gospel Songs. Basel.  
 Do. Teaching. 1846. London M.  
 Hanuman. Cottayam.  
 Havelock, life of General. Basel.  
 Hindu Triad, Character of the. 1847. London M.  
 Hindu and a Christian, Conversation between a. London M.  
 Hindus, Friendly Advice to. 1863. London M.  
 Honesty, the best Policy. Cottayam.  
 Inquirer and the Bible, An. Cottayam.  
 Inquiry into the State of the Heart. Cottayam.  
 Instruction in Divine Truth. Basel.  
 John Baptist Dasalu. Basel.  
 Judgment Day, The. Cottayam.  
 Justification, On. Cottayam.  
 Lord's Supper, On the. Cottayam.  
 Love, Proof of. London M.  
 Luck, Discussion about. 1845. London M.  
 Lyrics, Christian. 1866. London M.  
 Mahomet, History of. London M.  
 Do. Basel.  
 Mangoes, Don't Touch those. 1864. London M.  
 Marriage, On. London M.  
 Mother, The Christian. Cottayam.  
 Muragennum, The. (Festival.) Cottayam.  
 Murajabum, The. (Festival). 1863. London M.  
 Nala's History, Errors in. Basel.  
 Needle of Adamant. Basel.  
 Ordination Sermon, Bishop Dealtry's. Cottayam.

- Ordination Sermon, by Rev. K. Koshi. 1869. Cottayam.  
 Passion, History of the. Basel.  
 Pastoral Letter from the Metropolitan to the Syrian Church. 1823.  
 Paul's Conversion. Cottayam.  
 Peter and Popery. Cottayam.  
 Piety in Man's Heart, The Beginning of. Cottayam.  
 Pilgrim's Progress, Abridged, The. Basel.  
 Polycarp, History of. Basel.  
 Popery and Heathenism, Identity of. Cottayam.  
 Prayer for the Holy Spirit. 1859. Cottayam.  
 Do. The Lord's. Basel.  
 Prayers, Short. Cottayam.  
 Priest and the Bible, The. 1867. London M.  
 Proclamation, A Divine. Handbill. 1862. London M.  
 Purport of Scripture, The. Cottayam.  
 Puthapully Feast. Cottayam.  
**Ramayana, Errors of the.** London M.  
 Religion, On. Basel.  
 Do. On the Christian. Cottayam.  
 Religious Reflections. Cottayam.  
 Sacraments, The. 1864. London M.  
 Sermon on the Mount. 1823. Cottayam.  
 Sermons, Sketches of. 1864. London M.  
 Shepherd, The Good. Basel.  
 Do. do. Verse. Basel.  
 Shield of Truth, The. Cottayam.  
 Sin, Fruits of. Basel.  
 Sinner's Friend, The. London M. Basel.  
 Soul, Loss of the. 1867. London M.  
 Do. Value of the. 1867. London M.  
 Spiritual Food Purified. Cottayam.  
 Do. Gems. Cottayam.  
 Do. Teaching. 1845. London M.  
 Suffering by Disease. London M.  
 Superstition, On. 1860. Cottayam.  
 Syrian Church, Errors of the. Cottayam.  
 Teacher, The Divine. London M.  
 Teachers, Directions to. 1867 Cottayam.  
 Ten Commandments, Practical Exposition of the. Cottayam.  
 Do. London M.  
 Test of Religion, The. Cottayam.  
 Touchstone, The. Cottayam.  
 Transmigration, On. Cottayam. Madras T. S.  
 Trust? In whom shall We. London M.  
 Vasanta Rayer, History of. 1865. Cottayam.  
 Way of Righteousness, The. Basel.  
 Do. of Salvation, The. Cottayam.  
 Do. Sure, The. Cottayam. Basel.

Way, True, The. Cottayam.  
 Worlds, The Three. Cottayam.  
 Worship of God and of Idols, The. London M.

#### ALPHABETICAL LIST OF BOOKS.

- Ayah and Lady, The. 1848. Cottayam.  
 Barth's Bible Stories. 1854. Cottayam.  
 Bible History. Basel.  
 Butler's Analogy. (Abridged). 1866. Cottayam.  
 Catechism, Texts illustrative of the. Basel.  
 Christa Sangita. 1846. Cottayam.  
 Christian Doctrine. Basel.  
 Do. Lyrics. 1866. C. V E. S.  
 Church History. Basel.  
 Do. Rules. Bascl.  
 Commentary on Matthew. 1860. C. V E. S.  
 Do. Romans and 1st Corinthians. 1863. C. V E. S.  
 Creed, Sermons on the. 1860. Cottayam.  
 Evidences of Christianity. Basel.  
 Gospel in New Zealand, The. 1860. Cottayam.  
 Heart Book, The. Basel.  
 Hymn Book. Cottayam.  
 Do. Basel.  
 Do. Tunes. 1857. Cottayam.  
 Idolatry and Christianity, On. Basel.  
 Introduction to the Christian Scriptures. 1868. Madras T. S.  
 Little Henry and his Bearer. 1846. Cottayam. Basel.  
 Liturgy. Basel.  
 Phulmani and Kurana. 1858. C. V E. S.  
 Pilgrim's Progress, The. 1847 Cottayam. Basel.  
 Prayer, Book of Common. 1830. Cottayam.  
 Do Abridged. 1830. Cottayam.  
 Prayers, Family. 1830. Cottayam.  
 Prayers and Meditations. Basel.  
 Reformation in Germany, The. Basel.  
 Sacred History. Basel.  
 Scripture Text Book, The. 1862. C. V E. S.  
 Tales from Mrs. Sherwood, &c. Cottayam.  
 Watts' Scripture History. 1842. Cottayam.

#### *Periodicals.*

- The Treasury of Knowledge. Cottayam.  
 Children's Magazine. Cottayam.

### CANARESE.

**Territorial Limits.**—Canarese, properly Kannadi or Karnataka, is spoken throughout the plateau of Mysore, and north-

ward as far as Beder in the Nizam's territory. It is also the prevailing language in Canara on the Western Coast. The area of the Canarese country may be roughly estimated at 65,000 square miles, and the population at 9 millions.

**Language, &c.**—Canarese is one of the Dravidian languages. The Alphabet is nearly the same as the Telugu. The indigenous literature has not been fully investigated. There are a few original works; but the bulk of the literature consists of translations from the Sanskrit. The Canarese are behind both the Tamils and Telugus in the use of the Press. It is only within a very few years that any Canarese Printing Press was owned by a Native.

**Typography.**—The first Canarese type was obtained from Madras. The Wesleyan Mission Press was established at Bangalore in 1840. Different Missionaries in charge of it devoted great attention to the improvement of Canarese type. Several founts, of great beauty, were prepared by Mr. Watts in London under their direction.

**Education.**—An educational census was taken of Mysore about ten years ago. It was found that the proportion of readers to the population was  $2\frac{3}{4}$  per cent. Since that time, education has made some progress, and its more rapid extension may be looked for hereafter from the proposed educational cess. Things, however, are very backward in the Nizam's Territories.

**Progress of Christianity.**—The first Protestant Mission to the Canarese was commenced at Bellary, by the Rev. John Hands, of the London Missionary Society, in 1810. The Wesleyan Missionary Society established a Tamil Mission at Bangalore in 1821, but it was not till 1833 that the Rev. T. Hodson commenced a Mission among the Canarese. The Missions of the Basel Society were begun in 1834. The Statistics of Protestant Missions in 1862 were as follows:—

European Missionaries.....	47
Native Ministers.....	6
Native Catechists.....	42
Communicants.....	1,065
Native Christians.....	2,640
Pupils in Anglo-Vernacular Schools.....	1,251
Do. in Vernacular Schools.....	3,079

## CHRISTIAN LITERATURE.

### 1. THE SCRIPTURES.

In 1809, the Serampore Missionaries had translated the New Testament into Canarese, but the printing was not completed till 1817. Mr. Hands made a translation of the Gospels and Acts,

which was printed in 1820 by the Calcutta Bible Society. In 1825, the translation of the New Testament by Mr. Hands was completed. Mr. Reeve aided greatly in the translation of the Old Testament, the printing of which was not finished till 1831. A revised translation was afterwards published.

## 2. THE BELLARY TRACT SOCIETY.

This Society, the first formed in India, was established in 1817 by the Rev. J. Hands. The local Report thus speaks of it :—

“The astronomer’s joy in discovering new planets in the natural world is trifling and insignificant compared with the exulting triumph and refined bliss of the Christian as he beholds new lights rising in the hemisphere of the moral world, and the old ones shining with greater power and brilliancy. Our Auxiliary Tract Society is only a little star ; but still it must not, will not, cannot be despised, for its twinkling light has safely guided, we believe more than one benighted traveller to the regions of bliss.”

A few scattered notices in the Parent Society’s Reports form all the information the compiler has been able to collect regarding this Society. Till the establishment of the London Mission Press in 1826, printing seems to have been executed at Madras. In 1824 the number of publications printed in Canarese and Telugu was 28,000 ; in 1834, 23,800 ; in 1847, 37,799 ; in 1850, 14,000. The establishment of a very efficient press at Bangalore by the Wesleyan Mission rendered a Press at Bellary less necessary, and about 1854 it was given up. The Society seems about the same time to have ceased operations.

The compiler has been unable to obtain a complete list of the Tracts. The titles known are given below :—

*Sermon on the Mount.*

3. *The Incarnation of Christ.* 12 pp. By Rev. W. Reeve.
4. *Minister’s Instruction.* By do.
5. *The Bengal Christian’s Letter.*
9. *Conversation between a Shastri and a Christian Missionary.* 12mo.  
34 pp.
13. *The True Atonement.* 12mo. 35 pp. From the Marathi.
24. *Summary of the Bible.* 16 pp.
26. *The True Refuge.* 12mo. 40 pp. From the Bengali.
29. *Good Advice.* 19 pp.
30. *The Hindu Triad.* 12 pp. From the Tamil.
32. *Conversation between an Idolater and a Christian.*

*Instruction for Youth.*

*Pitambar Singh.*

*Relief to the Sin-burdened.* From the Marathi.

*Spiritual Milk.*

*The Warning Voice.*

*Against Intemperance.* By Rev. C. Campbell. 1845:

*Twelve Letters on Religion.* By Rev. Dr. Mogling.

*History of Little William.*

*Mary's Childhood.*

*Grafted Trees.*

*Watts' First Catechism.*

*Do. Second Catechism.*

*Catechism of Scripture Doctrine.* 12mo. 30 pp. By Rev. C. Campbell. 1845.

#### BOOKS.

*Syllabus of Theological Lectures.* 12mo. 111 pp. 1837.

*Theology addressed to Hindus.* 8vo. By Rev. W. Campbell. 1838.

### 3. THE BANGALORE TRACT AND BOOK SOCIETY.

Information regarding the early history of this Society is wanting, and so far as the compiler has been able to ascertain, there is no complete set of its Reports, which were issued at irregular periods.

The Parent Society's Report for 1825 has the following :—

“ At Bangalore a Branch Society has been established in connection with the Bellary Auxiliary. At this place there is a public Depository for Religious Tracts and other books in Teloogoo, Canara, Tamul, and Hindoostance.”

The Bangalore Bible and Tract Society was established in 1837. Two years after, another Society was established, termed, “ The School Book Society.” About the close of 1852, the Bible Department became a separate Society, while the Tract Department and the School Book Society were amalgamated.

Perhaps the special feature of interest in the Bangalore Society is its Depository. From the commencement, useful books of all kinds, as well as religious works from various publishers, have been kept on hand. Extensive business has also been done in stationery. The proceeds of the last amount to about one-third of the sales, and the rates are very remunerative. The Society owns an excellent Depository built in 1855 at a cost of Rs. 4,000.

The Report for 1861—63 says :—

“ The Committee cannot but feel thankful that, by means of the Society's Depository, thousands of volumes of valuable books in English, chiefly of a religious character, have been put into circulation. A two-fold advantage has been thus secured,—a healthy literature has been circulated among the community—and the profits derived from the sale of such books, have enabled the Committee to print and circulate vernacular tracts, and to supply school-books at low prices.”

Of late years part of the profits has been divided among the Missions in Bangalore to support vernacular schools. In 1866 the sum divided in this way was Rs. 650. The gross receipts from sales average about Rs. 10,000 a year.

*Tracts.*

1. *Caste Examined.* 18mo. 30 pp. A Dialogue by Rev. Dr. Moegling. 3 pie.
2. *On Religion.* (Mata Vicharane). 18mo. 51 pp. By Rev. Dr. Moegling. 4th ed. 1864. 3 pie.
3. *Strictures on Hinduism.* 18mo. 60 pp. By Rev. B. Rice. 7 eds. 4 pie.
4. *Catechism of Scripture History.* 18mo. 77 pp. By Rev. B. Rice. 3 eds. 4 pie.
5. *On the Hindu Gods.* 12mo. 54 pp. By Rev. Dr. Moegling. 1847.
6. *Strictures on Caste.* 18mo. 18 pp. From the Telugu. 1857. 2 eds. 2 pie.
7. *The Incarnation of Christ.* 18mo. 17 pp. Bellary Tract by Rev. W. Reeve. 3 eds. 2 pie.
8. *The True Atonement.* 18mo. 42 pp. Translated by Rev. C. Campbell from a Marathi Tract. 2 eds. 2 pie.
9. *Conversations on Scripture Truth between a Shastri and a Christian Missionary.* 18mo. 50 pp. Bellary Tract. 4 eds. 3 pie.
10. *Believe and Live.* 18mo. 18 pp. 3rd ed. 1860. 2 pie.
11. *On the Worship of Jagannath.* 18mo. 39 pp. From the Telugu. 1853. 3 eds. 3 pie.
12. *The Jewel Mine of Salvation.* 18mo. 42 pp. From the Telugu. 1853. 2 eds. 3 pie.
13. *The Good Way.* 18mo. 65 pp. Dialogue on Christianity by Rev. J. Layer. 1853. 4 pie.
14. *The Destroyer of Superstition.* On Pantheism. 18mo. 52 pp. From the Gujarati. 1854. 4 pie.
15. *The Identity of Popery and Heathenism.* 18mo. 114 pp. From the Tamil. 1854. 6 pie.
16. *The History of Joseph.* 18mo. 60 pp. Scripture language. 1856. 4 pie.
17. *Scripture Passages on the Nature and Attributes of God.* 18mo. 14 pp. Selected by Rev. D. Sanderson. 1867. 2 pie.
18. *In Whom shall we Trust?* 18mo. 24 pp. From the Marathi. 1857. 2 pie.
19. *On Idolatry.* 18mo. 17 pp. History of Shadrach, &c, Bellary Tract. 2 pie.
20. *The Short Gate.* 18mo. 8 pp. By Miss G. Anstey. A dream of the broad and narrow Way. 1866. 1 pie.
21. *The True Refuge.* From the Bengali.
22. *The Sermon on the Mount.* 18mo. 18 pp. 1860.
23. *The Three Waymarks.* 18mo. 107 pp. From the English work by Rev. Dr. Caldwell. 1866. 5,000. 6 pie.
24. *Essence of the Bible.* 18mo. 24 pp. By Rev. B. Rice. A Manual for inquirers. 2nd ed. 1865. 5,000. 2 pie.
25. *God's Choice the Best for his People.* 18mo. 42 pp. From the English. 1862.
26. *A Martyr of Delhi.* 18mo. 18 pp. Death of Walayat Ali during the Mutiny. 2 pic.

*Scripture Catechism.* 18mo. 38 pp. By Rev. B. Rice. 1855.  
*The Light of the World.* 18mo. 42 pp. By Rev. J. Hutcheon. 3 pie.  
*A Refutation of Ten Excuses.* 18mo. By Rev. A. Samuel. Replies to common objections of Heathen. 2 pie.

*Eternal Wisdom.* 18mo. 44 pp. By Rev. A. Samuel. 1867. 4 pie.

*Tracts from the "Bazaar Book."*

1. *The Guru.* 12mo. 19 pp. 1867
2. *The Shastra.* 12mo. 25 pp. 1867
3. *Sin.* 12mo. 16 pp. 1867.
4. *Man.* 12mo. 20 pp. 1867. 6 pie.
5. *Expiation.* 12mo. 19 pp. 1867. 6 pie.
6. *God.* 12mo. 21 pp. 1867. 6 pie.

*Gratuitous Series.* 18mo. each 4 pp.

1. *The Divine Spirit distinct from the Human.* By Rev. C. Campbell. 1853.
2. *The True God and Idols.* By Rev. C. Campbell. 1854.
3. *Transmigration.* By Josiah, Evangelist. 1854.
4. *The Way of Salvation.* By do. 1854.
5. *The Saviour of the World.* By Rev. C. Campbell. 1854.
6. *A Form of Prayer.* By Rev. D. Sanderson. 1863.
7. *The Substance of the Gospel.* By Rev. C. Campbell. 1863.
8. *The Supreme Guru.* By Josiah, Evangelist. 1863.
9. *The Child's Play of Idolatry.* By do. 1861.
10. *The Last Judgment.* 1866.
11. *The Rope of Salvation.* By Miss G. Anstey. 1867
12. *The Robe of Righteousness.* By do. 1867.
13. *Salvation.* From the Arunodaya. 1867.
14. *Rules of Conduct.* From do. 1867.

*Children's Series.* 32mo. Each 1 pie.

1. *The Sailor Boy.* 16 pp. By Rev. B. Rice. From the English. 1856.
2. *Africaner. A young Gideon.* 16 pp. By Rev. C. Campbell. 1856.
3. *The Wild Boy. Gods of the Chinese.* By do. 15 pp. 1856.
4. *God Sees. Be kind to All.* 16 pp. By Rev. B. Rice. 1868.
5. *The Gluttonous Boys. Stealing the Mangoes.* By do. 16 pp. 1865.

**BOOKS.**

*Old Testament History in Scripture Language.* 12mo. 732 pp. Compiled by Rev. B. Rice. 1844. New edition entitled, "Epitome of the Old Testament," 12mo. 350 pp. 1861. 4 annas.

*New Testament History in Scripture Language.* 12mo. 607 pp.. Compiled by Rev. J. Sewell. 1845. New edition, Epitome of the New Testament. 12mo. 250 pp. 1861. 4 annas.

*The Ayah and Lady.* 18mo. 99 pp. By Rev. C. Campbell. 3 eds. 1 anna.

*Hymn Book.* 18mo. 188 pp. Edited by Rev. B. Rice. 4 annas.

*Paley's Horae Paulinae.* 8vo. 282 pp. By Rev. Dr. Moegling. 1855.

*Daily Bread.* 32mo. 71 pp. By Mrs. Campbell. A text for each day throughout the year. 1857 1 an.

*Come to Jesus.* 18mo. 108 pp. By Rev. D. Sanderson. 2nd ed. 1864.

*Scripture Selections.* 18mo. 144 pp. Arranged by the Rev. M. T. Male. 1865.

*The Pilgrim's Progress.* Part II. 12mo. 192 pp. 1867. 4 as.

#### *Periodicals.*

An *Almanac* was published by the Society in 1857. 12mo. 30 pp.

A monthly Periodical, *Arunodaya*, 8vo. 32 pp., with occasional articles in English, was commenced in 1862 by the C. V. E. S. under the editorship of the Rev. B. Rice. After two years it was transferred to the Bangalore Tract Society. It was discontinued at the close of 1867.

#### 4. THE BASEL EVANGELICAL MISSION.\*

The Press of this Mission is at Mangalore. The printing is excellent, and the getting up very neat.

#### TRACTS.

*Household Rules.* 16mo. 62 pp. By Rev. J. Huber, from the German of Flattich. 3 eds. 5,000. 4 pie.

*Thoughts about Death.* 16mo. 32 pp. By Rev. G. Kies. 2 eds. 2,000. 2 pie.

*Selection of Bible Passages.* 12mo. 40 pp. By do. Illustrative of the Catechism. 3 eds. 6,000. 3 pie.

*Sufferings of Christ.* 16mo. 64 pp. 2 eds. 5,000. 2 pie.

*Parable of the Lost Sheep.* 16mo. 8 pp. 2 eds. 5,000. 1 pie.

*Sermon on the Mount.* 16mo. 16 pp. 2 eds. 5,000. 1 pie.

*The Wise Men from the East.* 16mo. 8 pp. 2 eds. 5,000. 1 pie.

*The Birth of Christ.* 16mo. 8 pp. 2 eds. 5,000. 1 pie.

The five preceding Tracts are all in Scripture language.

*Bala Sundari Tagore.* 16mo. 88 pp. By Mr. Weigle. 1 ed. 2,000. 4 pie.

*Second Catechism for Confirmation.* 12mo. 22 pp. By Rev. G. Weigle. 3 eds. 3,200. 2 pie.

*Songs on the Birth of Christ.* 8vo. 12 pp. By Rev. W Hoch. 1 ed. 200.

*Twelve Letters.* 16mo. 82 pp. By Rev. Dr. Moegling. Correspondence between a convert and his heathen relatives. 3 eds. 7,200. 6 pie.

*First Catechism.* 12mo. 22 pp. By Rev. G. Weigle. 4 eds. 3,400. 6 pie.

*Caste Examined.* 16mo. 45 pp. By Rev. Dr. Moegling. 4 eds. 18,000. 3 pie.

*Religion Examined.* 16mo. 72 pp. By Rev. Dr. Moegling. 6 eds. 13,500. 3 pie.

*The Way of Wisdom.* (Gnana marga suchane). 16mo. 20 pp. By Rev. J. Layer. 9 eds. 20,000. 1 pie.

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\* The Compiler is indebted to Mr. C. Stolz, Superintendent of the Mission Press, for the list of publications.

*The Good Way.* (San marga vicharane). 16mo. 64 pp. By Rev. J. Layer. 7 eds. 14,300. 3 pie.

*Krishna and Christ Compared.* 12mo. 82 pp. By Paul Kansika, from the Marathi. 2 eds. 8,000. 6 pie.

*Hymns for Children.* 16mo. 24 pp. 1 ed. 300.

*Madagascar, its Missions and its Martyrs.* 12mo. 49 pp. By P. G. Kansika. 1 ed. 2,000. 6 pie.

*History of Little William.* 12mo. 48 pp. Bellary Tract. 1 ed. 4,000. 6 pie.

*Daniel and his Companions.* 16mo. 40 pp. By Rev. J. Mack. 1 ed. 4,000. 3 pie.

*What is Truth?* 32mo. 32 pp. By Catechist Dan. Aaron. 1 ed. 3,000. 3 pie.

*Funeral Sermon for Rev. C. Moerike.* 16mo. 28 pp. By Rev. G. Kies. 1 ed. 1,000. 3 pie.

*The Way of Salvation.* 16mo. 36 pp. 1 ed. 2,000. 4 pie.

*The Man that killed his Neighbours.* 16mo. 54 pp. 2,000. 6 pie.

Both the preceding are by P. G. Kansika from the English.

*Christian Names in Canarese,* proposed by Rev. G. Kies. 12mo. 22 pp. 200. 3 as.

*Jeovah and the Idler.* Anglo-Canarese. 16mo. 28 pp. 1 ed. 2,000. 1 an.

#### BOOKS.

*Knowledge of the Supreme Spirit.* 12mo. 90 pp. By Rev. F. Kittel. Shows that God cannot be the author of sin. 1 ed. 1,000. 1½ as.

*Short Bible Stories.* 12mo. 102 pp. By Rev. A. Buhrer. 2 eds. 7,000. 6 pie.

*Sacred History.* 8vo. 466 pp. 1 ed. 1,000. 14 as.

*Doctrines of the Christian Religion.* 8vo. 232 pp. 2 eds. 700. 12 as.

Both the preceding are by Rev. H. Kaundinya, from the German of Kurtz.

*History of the Reformation.* 8vo. 181 pp. By Rev. H. Kaundinya. 1 ed. 1,000. 3 as.

*New Testament Stories in Hindu metres.* 12mo. 144 pp. By Rev. F. Kittel. 1 ed. 1,000. 4 as.

*Prayers.* 12mo. 80 pp. By Rev. G. Weigle. 2 eds. 1,250. 1 an.

*Selection of Scripture Passages.* 12mo. 134 pp. By Rev. G. Kies. 2 eds. 2,600. 1 an.

*Liturgy of the Mission.* 8vo. 193 pp. By Rev. G. Kies. 1 ed. 200. 4 as.

*Essence of Doctrine.* 16mo. 122 pp. By Rev. J. Muller. 1 ed. 600.

*The Heart Book.* 16mo. 61 pp. Translated by Rev. Dr. Moegling. 3 eds. 4,500. 1 anna.

*Little Henry and his Bearer.* 16mo. 87 pp. By do. 5 eds. 1,000. 6 pie.

*Commentary on the New Testament.* 8vo. 1,092 pp. By Rev. Messrs. Weigle, Moegling and Kaundinya. 1 ed. 1,000. 1 Rupee.

*Commentary on Genesis.* 8vo. 174 pp. By Rev. G. Wurth. 1 ed. 1,000. 4 annas.

*Pilgrim's Progress.* 12mo. Parts I and II. By Rev. G. Weigle. 3 eds. 3,000.

*Hymn Book.* 12mo. 144 pp. Several authors. 5 eds. 7,000. 4 as.

*Barth's Old Testament Stories.* 8vo. 170 pp. 3 eds. 7,000.

*Do. New.* 8vo. 257 pp. 3 eds. 8,000.

Both are translated by Rev. W. Hoch.

*God's Answers to the Questions of Men.* 8vo. 74 pp. From the German of Zeller. A Biblical Catechism.

*On the Hindu Gods.* 16mo. 185 pp. By Rev. Dr. Moegling. 2 eds. 2,500.

*The Ayah and her Lady.* 8vo. 76 pp. 1 ed. 1,000.

*Hinduism and Christianity Contrasted.* 16mo. 136 pp. By Catechist Christian from the Marathi. 1 ed. 2,000. 8 pie.

*On Demons.* (Bhūtavidya). 12mo. 118 pp. By Rev. A. Mamer. 1 ed. 1,500. 1 anna.

#### Periodicals.

*The Canarese Informer.* An illustrated Journal. 4to. 206 pp. By Rev. J. Mack and others. 2 years. 1,000.

*The Canarese Messenger.* 4to. Edited by Rev. Dr. Moegling. 1 year. 1843.

*Do.* 4to. 204 pp. By Rev. H. Kaundinya. 2 years. 1,000.

*Almanacs.* 8vo. 64 pp. 15 Issues. 23,800. 2 annas.

#### 5. MISCELLANEOUS.

*Conference First Catechism.\** 32mo. 16 pp. 1840. Several eds. Wes. Mis.

*Do. Second do.* 18mo. 161 pp. Several eds. Wes. Mis.

*The Bible, Man's Best Friend.* 18mo. 33 pp. 1853. Bangalore.

*Prayer Book in Part.* 8vo. 16 pp. 1853. Bangalore.

*Christian Lyrics.* 18mo. 72 pp. 1854. Bangalore.

*Phulmani and Karuna.* 12mo. 154 pp. By Rev. B. Rice. 1859. C. V. E. S. 4 as.

*The Pilgrim's Progress.* Part II. 12mo. 210 pp. Edited by Rev. B. Rice. Mangalore M. P. 4 as.

*First Catechism.* 18mo. 36 pp. By Rev. B. Rice. 1860. C. V. E. S.

*Second Catechism.* 18mo. Translated by Rev. B. Rice. 1861. C. V. E. S..

*Line upon Line.* Part I. 18mo. 354 pp. Translated by Job Paul. 1864. Bangalore.

#### ALPHABETICAL LIST OF TRACTS.

Abbreviations:—Bang., Bangalore Tract Society; Bel., Bellary T. S.; Basel, Basel Mission.

Advice, Good. Bel.

Africaner. 1856. Bang.

\* This was the first work printed at the Wesleyan Mission Press, Bangalore.

- Atonement, The True. Bel. Bang.
- Believe and Live. Bang.
- Bible, Essence of the. Bang.
- Do. Man's Best Friend. Bangalore.
  - Do. Passages, Select. Basel.
  - Do. Summary of the. Bel.
- Caste Examined. Bang. Basel.
- Do. Strictures on. Bang.
- Catechism, First. Basel. 1860. C. V E. S.
- Do. Scripture, Bang.
  - Do. do. Doctrine. Ben.
  - Do. do. History. Bang.
  - Do. Second. 1861. C. V E. S.
  - Do. for Confirmation, Second. Basel.
  - Do. Watts' First. Bel.
  - Do. do. Second. Bel.
  - Do. Wesleyan First. Wes. Mission.
  - Do. do. Second. Wes. Mission.
- Christ, Birth of. Basel.
- Do. do. Songs on the. Basel.
  - Do. Sufferings of. Basel.
- Daniel and his Companions. Basel.
- Death, Thoughts about. Basel.
- Divine Spirit distinct from the Human, The. 1853. Bang.
- Expiation. 1867. Bang.
- Funeral Sermon on Rev. C. Moerike. Basel.
- Gate, The Strait. 1866. Bang.
- Gluttonous Boys, &c. 1865. Bang.
- God. 1867 Bang.
- Do. and Idols, The True. 1854. Bang.
  - Do. Scripture Passages on the Attributes of. 1857 Bang.
  - Do. Sees. 1863. Bang.
- God's Choice the Best for his People. 1862. Bang.
- Gospel, Substance of the. 1863. Bang.
- Grafted Trees. Bel.
- Guru, The. 1867. Bang.
- Do. The Supreme. 1861. Bang.
- Hindu Gods, On the. Bang.
- Do. Triad, On the. Bel.
- Hinduism, Strictures on. Bang.
- Household Rules. Basel.
- Hymns for Children. Basel.
- Idolater and a Christian, Conversation between an. Bel.
- Idolatry, On. Bang.
- Do. Child's Play of. Bang.
- Incarnation of Christ. Bel. Bang.
- Intemperance, Against. Bel.
- Instruction for Youth. Bel.

- Jagannath, On the Worship of. Bang.  
 Jehovah and the Idler. Basel.  
 Jewel Mine of Salvation, The. Bang.  
 Joseph, History of. 1856. Bang.  
 Judgment, The Last. 1866. Bang.  
 Krishna and Christ Compared. Basel.  
 Letter from a Bengal Christian. Bel.  
 Letters, Twelve. Basel.  
 Light of the World, The. Bang.  
 Madagascar, its Mission and its Martyrs. Basel.  
 Man. 1867. Bang.  
 Do. who killed his Neighbours, The. Basel.  
 Mary's Childhood. Bel.  
 Martyr of Delhi, A. Bang.  
 Minister's Instruction. Bel.  
 Names, Christian. Basel.  
 Pantheism, On. Bang.  
 Parable of Lost Sheep. Basel.  
 Pitambar Singh. Bel.  
 Popery and Heathenism, Identity of. Bang.  
 Prayer, A Form of. Bang.  
 Refuge, The True. Bel. Bang.  
 Refutation of Ten Excuses. Bang.  
 Religion, On. Bang. Basel.  
 Robe of Righteousness, The. 1867 Bang.  
 Rope of Salvation, The. 1867. Bang.  
 Rules of Conduct. 1867 Bang.  
 Sailor Boy. 1836. Bang.  
 Salvation. 1867. Bang.  
 Saviour of the World, The. 1854. Bang.  
 Sermon on the Mount. Bel. Bang. Basel.  
 Shastra, The. 1867. Bang.  
 Shastri and Christian Missionary, Conversations between a. Bel.  
 Bang.  
 Sin. 1867. Bang.  
 Sin-burdened, Relief to the. Bel.  
 Spiritual Milk. Bel.  
 Transmigration, On. 1854. Bang.  
 Trust ? In whom shall We. Bang.  
 Truth ? What is. Basel.  
 Warning Voice, The. Bel.  
 Way, The Good. Bang. Basel.  
 Do. of Salvation, The. Bang. Basel.  
 Do. of Wisdom, The. Basel.  
 Wild Boy, The. 1856. Bang.  
 William, History of Little. Bel. Basel.  
 Wisdom, Eternal. 1867. Bang.  
 Wise Men from the East. Basel.

## ALPHABETICAL LIST OF BOOKS.

- Ayah and Lady, The. Bang. Basel.  
 Barth's Old Testament Stories. Basel.  
     Do. New do. Basel.  
 Bible Stories, Short. Basel.  
 Come to Jesus. Bang.  
 Commentary on Genesis. Basel.  
     Do. on New Testament. Basel.  
 Daily Bread. 1857 Bang.  
 Demons, On. Basel.  
 Doctrines of the Christian Religion. Basel.  
 Essence of Doctrine. Basel.  
 God's Answers to the Questions of Men. Basel.  
 Gods, On the Hindu. Basel.  
 Heart Book, The. Basel.  
 Hinduism and Christianity Contrasted. Basel.  
 Hymn Book. Bang.  
     Do. Basel.  
 Knowledge of the Supreme Spirit, On the. Basel.  
 Line upon Line. Part I. 1864. Bangalore.  
 Little Henry and his Bearer. Basel.  
 Liturgy of the Mission. Basel.  
 Lyrics, Christian. 1854. Bangalore.  
 New Testament, Epitome of the. 1844. Bang.  
     Do. Stories in Hindu Metres. Basel.  
 Old Testament, Epitome of the. 1844. Bang.  
 Paley's Horæ Paulinæ. 1855. Bang.  
 Phulmani and Karuna. 1859. C. V E. S.  
 Pilgrim's Progress. Parts 1 and 2. Basel.  
     Do. Part I. 1859. C. V E. S.  
     Do. Part II. Bang.  
 Prayer Book, Portion of the. Bangalore.  
 Prayers. Basel.  
 Reformation, History of the. Basel.  
 Sacred History. Basel.  
 Scripture Selections. 1865. Bang.  
     Do. Passages, Select. Basel.  
 Theological Lectures, Syllabus of. 1837 Bel.  
 Theology addressed to Hindus. 1838. Bel.  
 Way Marks, The Three. 1866. Bang.

## PERIODICALS.

- Almanacs. Bang. Basel.  
 Arunodaya. C. V E. S. Bang.  
 Canarese Informer, The. Basel.  
     Do. Messenger, The. Basel. .

## TULU.

"Last in the list of cultivated Dravidian tongues," says Dr. Caldwell, "is the Tulu, or Tuluva; an idiom holding a position midway between the Canarese and the Malayalam, but more nearly resembling the Canarese. This language was once generally prevalent in the District of Canara, but is now spoken only in a small tract of country in the vicinity of Mangalore; by not more than a hundred or a hundred and fifty thousand souls. It has been broken in upon by many other languages, and is likely soon to disappear."\*

The following publications have been printed by the German Missionaries for their Tulu converts:—

### TRACTS.

*Flattich's Household Rules.* 16mo. 55 pp. By Rev. A. Buhrer. 1 ed. 500. 3 pie.

*Church Rules.* 8vo. 52 pp. By Rev. J. Ammann. 1 ed. 500. 3 as. 4 pie.

*First Catechism.* 12mo. 31 pp. By Rev. B. Deggeler. 3 eds. 1,700. 6 pie.

*Second Catechism (for Confirmation.)* 12mo. 30 pp. By Rev. L. Greiner. 4 eds. 1,900. 4 pie.

*The Sufferings of Christ.* 8vo. 42 pp. By Rev. J. Ammann. 1 ed. 800.

### BOOKS.

*The New Testament.* 8vo. 642 pp. Translated by Rev. J. Ammann. 1 ed. 2,000. 4 as.

*Barth's Bible Stories.* 12mo. 348 pp. By Rev. A. Buhrer. 2 eds. 1,400. 2 as.

*Short Bible Stories.* 12mo. 140 pp. By Rev. J. Ammann. 1 ed. 1,000. 6 pie.

*Liturgy.* 8vo. 252 pp. By Rev. J. Ammann. 1 ed. 400. 4 as.

*Scripture Texts, illustrating the Catechisms.* (Ratnamale). 8vo. 149 pp. By Rev. B. Deggeler. 2 eds. 1,400.

*Scripture Passages.* 12mo. 134 pp. By Rev. J. Ammann. 2 eds. 1,000. 1½ as.

*The Psalms.* 12mo. 218 pp. By Rev. J. Ammann. 1 ed. 1,000. 1 an.

*Hymn Book.* 12mo. 108 pp. By Rev. A. Maenner. 1 ed. 600. 2 as.

## BADAGA.

This is an ancient Canarese dialect, spoken by the most numerous class of people inhabiting the Neilgherries. The Gospel of Luke, translated by the Rev. Messrs. Mörike and Buhler, has been printed in it by the Basel Mission.

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\* Dravidian Comparative Grammar, p. 8.

## TELUGU.

### INTRODUCTION.\*

**Territorial Limits.**—Of all the Dravidian languages, Telugu is spoken over the largest area, and by the greatest number of people. It is current along the Eastern Coast from about Pulicat to Chicacole, where it begins to yield to the Oriya. Inland, it extends to about the middle of the Peninsula. Formerly, Telugu appears to have been spoken as far north as the mouths of the Ganges. There are numerous Telugu settlers in the Tamil country and in Mysore. The area may be roughly estimated at 100,000 square miles, and the population at 14 millions.

**Language.**—The Telugu, in respect of antiquity of culture and glossarial copiousness, ranks next to the Tamil in the list of Dravidian idioms ; but in point of euphonic sweetness it claims to occupy the first place. Telugu has been styled the “ Italian of India.” The Telugu, called also the Telinga, is the Andhra of Sanskrit writers, a name mentioned by the Greek geographers as the name of a nation dwelling on or near the Ganges.

Of the five cultivated Dravidian dialects, the farthest removed from each other are the Tamil and the Telugu. The great majority of the roots in both languages are, it is true, identical ; but they are often so disguised in composition by peculiarities of inflexion and dialectic changes, that not one entire sentence in one language is intelligible to those who are acquainted only with the other.

**Literature.**—This has received comparatively little attention from Europeans. C. P. Brown, Esq., of the Madras Civil Service, was a zealous labourer in the cause of Telugu literature, and has furnished the best helps for its study ; but he stands almost alone, among laymen. Telugu is limited in original works, but there are numerous translations from the Sanskrit.

**Education.**—The Telugu country is backward with regard to education, especially inland. The district of Kurnool, in 1868, contained only five schools, with 202 pupils connected with Government. The Telugu Collectorate of the Madras Presidency seem to contain 467 schools, attended by 12,118 pupils.

**Progress of Christianity.**—The first Mission to the Telugu country was commenced by the Rev. Messrs. Cran and Des Granges, of the London Missionary Society, who occupied Vizagapatam in 1805. The Telugus have been greatly neglected by the

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\* Chiefly abridged from Dr. Caldwell's Comparative Grammar.

Christian Church. The statistics of Protestant Missions in 1862 were as follows :—

European Missionaries.....	23
Native Ministers.....	4
Do. Catechists.....	39
Communicants.....	527
Native Christians.. ..	4,531
Pupils in Anglo-Vernacular Schools.....	996
Do. in Vernacular           do. ....	1,987

## CHRISTIAN LITERATURE.

### 1. THE HOLY SCRIPTURES.

In 1727, Schultze of Madras finished a translation of the New Testament in Telugu ; but it appears never to have been printed. The manuscript is said to have been forwarded to Halle. A translation of Luke's Gospel, by Mr. Des Granges, was printed in 1810. Shortly afterwards, the Calcutta Bible Society printed his translation of Matthew, Mark, and John. In 1814, Mr. Pritchett finished a translation of the New Testament, which was printed in 1819. The Telugu version of the New Testament by the Serampore Missionaries, was printed in 1818. Mr. Pritchett was removed by death while engaged in translating the Old Testament. Many delays occurred in completing the Old Testament, and the whole was not printed till 1854. A revised translation is now in progress.

### 2. THE BELLARY TRACT SOCIETY.

This Society published in Telugu, as well as in Canarese. The information regarding the Tracts and Books printed is very imperfect.

#### TRACTS.

*The Sermon on the Mount.* 1824.

*Minister's Instruction.* 1824.

*Pitambar Singh.* 1824.

*The Warning Voice.* 1824.

*Instruction for Youth.* 1824.

*Watts's First Catechism.* 1824.

*Do. Second do.* 1824.

*Andrew Dunn.* 12mo. 48 pp. Translated by Rev. J. Reid. 1838.

*Minister's Address.* By Rev. J. Reid. A King whose son suffered for his rebellious subjects, &c.

*Good Tidings.* By Rev. J. Reid from the Marathi.

*On Caste.* 24 pp. By Purushottam, from the Oriya.

*The Nature of God and Character of True Worshippers.* From the Marathi of Dr. Wilson.

*In whom shall we Trust?* From the Marathi.

## BOOKS.

*Syllabus of Lectures on Theology.* 12mo. 120 pp. Translated by Rev. J. W. Gordon. 1837

*Evidences of the Christian Religion.* 8vo. 326 pp. 1837.

*Short Stories for Children.* Translated by Rev. J. W. Gordon. 1838.  
*The Ayah and Lady.* 1838.

*Scripture History, The New Testament.* 12mo. 162 pp. Translated by Rev. W. Howell. Printed for J. B. G. Paske, Esq. 1839.

## 3. THE MADRAS TRACT AND BOOK SOCIETY.

About one-fifth of the publications of this Society have been in Telugu. The total number printed during the last 50 years is 1,163,350.

## TRACTS. All 18mo.

*Now is the Day of Salvation.* From the Tamil. 1819.

*The Fear of God is the Beginning of Wisdom.* From the Tamil. 1819.

*The Treasure.* 4 pp. From the Tamil. 3 eds. 1819—50.

*The New Birth.* 12 pp. From the Tamil. 5 eds. 1820—50.

*Spiritual Instruction.* 16 pp. Bellary Tract. Parable of a King's Son dying to save rebels. 1 ed. 1825.

*History of Pitambar Singh.* 16 pp. Bellary Tract. 1 ed. 1827

*On the State of Man.* 10 pp. By Rev. J. Gordon. Sin; the true Incarnation, &c. 1 ed. 1827.

*True Wisdom.* 20 pp. By Rev. W. Howell. State of the heathen; human depravity: the Gospel plan of salvation. 7 eds. 1827—50.

*The Incarnation of Christ.* 12 pp. Translated by Rev. J. E. Nimmo. 7 eds. 1829—50.

*The Way to Heaven.* 8 pp. Translated by Rev. J. E. Nimmo. 6 eds. 1829—50.

*The Last Judgment.* 12 pp. Translated by Rev. J. E. Nimmo. 5 eds. 1829—50.

*The Creation.* 19 pp. Gen. i and ii, with explanatory remarks. 2 eds. 1830—4.

*The Fall.* 13 pp. Gen. iii. 2 eds. 1830—5.

*Criticisms on the Hindu Shastras.* 30 pp. By Rev. W. Howell. Exposure of the folly, licentiousness, and wickedness of idolatry; duty of seeking salvation. 1 ed. 1830.

*Justice and Mercy Displayed.* 8 pp. Translated by Rev. J. E. Nimmo. 7 eds. 1831—50.

*Schwartz's Dialogues.* Translated by Rev. J. E. Nimmo. Five parts only. 1 ed. 1831.

*Summary of the Bible.* 16 pp. By Rev. W. Howell, from the English. 3 eds. 1831—52.

*The Ten Commandments.* 40 pp. Translated by Rev. J. E. Nimmo, from the Tamil. 2 eds. 1836—40.

*Prayers for every Day in the Week.* 48 pp. Translated by Rev. W. Howell. 1838. New translation by Rev. J. E. Sharkey.

*The Culprit's False Plea.* 4 pp. Translated by Rev. J. W. Gordon. 3 eds. 1839—50.

- On Lying.* 12 pp. Translated by Rev. J. W. Gordon. 3 eds. 1839—50.
- The Wonderful Cure of Naaman.* 12 pp. By Rev. J. W. Gordon, from the English. 3 eds. 1840—50.
- The End of Time.* 24 pp. By Rev. J. W. Gordon, from Dr. Watts. 1 ed. 1840.
- The Hindu Triad.* 16 pp. From the Tamil. 3 eds. 1841—58.
- In whom shall we Trust?* 32 pp. A Bellary Tract from the Marathi. 9 eds. 1841—66.
- Minister's Address.* 8 pp. A Bellary Tract, by Rev. J. Reid. A King whose son suffered for his rebellious subjects; the Saviour, &c. 3 eds. 1841—50.
- Good Tidings.* 12 pp. A Bellary Tract, by Rev. J. Reid, from the Marathi. 3 eds. 1841—50.
- The Sermon on the Mount.* 22 pp. 1841.
- Divine Knowledge.* 16 pp. From the Tamil. 1 ed. 1841.
- Good Advice.* 23 pp. From the Tamil. 1 ed. 1841.
- The Heavenly Way, or the Way of Salvation.* 8 pp. From the Tamil. 1841.
- Andrew Dunn.* 36 pp. By Rev. J. Reid, from the English. Bellary Tract. 4 eds. 1842—64. 1 pie.
- Honesty the Best Policy.* 8 pp. Translated by Rev. J. W. Gordon, from the English. 2 eds. 1843—50.
- The Parables which Christ Spoke.* 44 pp. By Rev. J. E. Sharkey. Parables in Luke's Gospel, with remarks. 1848.
- The Jewel Mine of Salvation.* 92 pp. Verse. Translated into Telugu, from the Oriya, by Purushottam, and revised by Rev. Dr. H. M. Scudder. 4 eds. 1849—66. 6 pie.
- Truth for All.* 35 pp. By Rev. J. Hay. Vizagapatam Tract. Scriptural texts, with comments. 2 eds. 1849—50.
- On the Worship of Jagannath.* 29 pp. Vizagapatam Tract. 1850.
- Believe and Live.* 10 pp. By Rev. J. Hay. Vizagapatam Tract. 1850. 1 pie.
- Spiritual Teaching.* 16mo. 55 pp. By Rev. Dr. H. M. Scudder. General view of Christianity. 2 eds. 1853—65. 1 an.
- Mothers in South India.* 18mo. 70 pp. Translated from the English work, by Mrs. T. Clarke. 1861. 1 an.
- History of the Everlasting Gospel.* 18mo. 30 pp. By H. Newill, Esq. Vizagapatam Tract. 2 eds. 1861—66. 2 pie.
- A Dialogue on Salvation.* 24 pp. By Rev. R. D. Johnston. Vizagapatam Tract. 2 eds. 1861—66. 1 pie.
- On Caste.* 40 pp. By Purushottam. Vizagapatam Tract. 1861.
- The True Way of Salvation.* 18mo. 20 pp. By Rev. W. Dawson. Vizagapatam Tract. Short Discourse on John iii. 16. 2 eds. 1861—66.
- Spiritual Instruction.* 28 pp. Translated from the Tamil Tract, "Good Advice." Vizagapatam Tract. 2 eds. 1861—66. 2 pie.
- On Idolatry.* 12 pp. By Purushottam. Vizagapatam Tract. 2 eds. 1861—66. 1 pie.
- The Way of Happiness.* 71 pp. Poetry. By Purushottam. Vizagapatam Tract. 2 eds. 1863—66. 4 pie.

*History of Salvation.* 18mo. 87 pp. Poetry. By Purushottam. Vizagapatam Tract. The life and death of Jesus Christ. 2 eds. 1863—66. 6 pie.

*Darkness Dispelled.* 24 pp. By Purushottam, from a Bengali Tract. Vizagapatam Tract. 1 ed. 1863. 2 pie.

*The True Refuge.* 36 pp. From the Bengali. Vizagapatam Tract. 1869. 2 pie.

#### HANDBILLS.

1. *A Word to the Hungry and Thirsty.* 1836.
2. *Do. Lovers of Wealth.* 1856.
3. *Do. the Afflicted.* 1836.
4. *Do. Merchants.* 1836.
5. *Do. Lovers of Necromancy.* 1836.
6. *Do. Those who resort to Idolatrous Feasts.* 1836.
7. *The Ten Commandments.* 1836.
8. *Caution.* 1836.
9. *To the Reader.* 1836.
10. *Explanation.* 4to. 1855.
11. *Notice.* 4to. 1855.
12. *True Happiness.* 8vo. 2 pp. By Rev. T. Spencer. 1868.
13. *Sin's Destruction.* 8vo. 2 pp. From "Spiritual Teaching." 8vo. 2 pp. 1868.
14. *Essence of Christian Doctrine.* 8vo. 2 pp. From the Tamil. 1868.
15. *The Divine Proclamation.* 8vo. 2 pp. By Rev. R. D. Johnston. From the Tamil. 1868.
- The Sin Bearer.* 8vo. 2 pp. By Rev. J. W Gordon. 1869.

#### TRACTS FOR CHILDREN. 32mo. 1 pie.

- Spiritual Milk.* 16 pp. A simple Catechism. 2 eds. 1840—50.  
*The Little Sailor Boy.* 20 pp. From the English. 1856.  
*The Hindu Convert Girl.* 19 pp. From the Tamil. 1856.  
*The Holy Spirit coming down from Heaven.* 12 pp. 1857  
*The Judge.* 14 pp. 1857  
*The Woman at the Well.* 12 pp. 1857.  
*The Wild Man.* 12 pp. 1857.  
The four preceding Tracts are by Rev. T. Y. Darling, from the English.  
*The Mango Story, or the Young Preacher.* 16 pp. From the English of Mrs. Porter, by Rev. R. D. Johnston. 1868.

#### BOOKS.

*The Indian Pilgrim.* Part I. 12mo. 171 pp. By Rev. W Howell. 1830.

*Hindu Girls' School.* 18mo. 89 pp. By a Lady. 1840.

*The Sinner's Friend.* (Tee Sinnersu Prendu.) 12mo. 66 pp. 1853. 1 anna.

*The Ayah and Lady.* 12mo. 100 pp. By Rev. E. Porter. 2nd ed. 1855. 1 anna.

*Proverbs of Solomon.* 12mo. 64 pp. Poetical version. 2nd ed. 1856.

*Church History.* 12mo. 143 pp. Translated by Rev. R. D. Johnston from the prize work, by Rev. I. Loewenthal. 1867 6 annas.

Telugu Almanacs were published three years.

#### 4. THE VIZAGAPATAM TRACT SOCIETY.

The first application received by the Religious Tract Society from India for the benefit of the native population, was from the Rev John Gordon of Vizagapatam in 1813. He acknowledged the receipt of a grant of books, and stated : "We are just getting a tract ready for the press, to be printed in Telenga, in order to precede the gospels, which we expect soon to distribute." But "as early as 1809," says the Rev. J. Hay, "Mr. Des Granges began the preparation of tracts in the Telugu language, which at first were circulated in manuscript, and afterwards printed chiefly at the expense of an association, called the Christian Institution in the East."

A printing press was established at Vizagapatam by the London Mission in 1840. The Religious Tract Society furnished every year 48 reams of paper, and on an average 20,000 tracts were sent out annually. "The Vizagapatam Tract Society has never, for any lengthened period, been able to sustain the position of an independent Tract Society, owing partly to the want of funds, and partly to the frequent and often entire absence at Mofussil stations of friends disposed to be in any way associated with such an enterprise. When the Rev. J. S. Wardlaw joined the Vizagapatam Mission in 1855, he tried to resuscitate the Tract Society as a distinct Institution. Mr. Wardlaw left in 1859, since which time the Society has been gradually languishing."\*

The Mission Press was sold in 1869. While communication with Madras was difficult and uncertain, the maintenance of a separate Society and Press at Vizagapatam was desirable; but now printing can be executed much better at Madras, and supplies can be easily forwarded.

#### TRACTS.

1. *The Gospel of Jesus Christ.* 18mo. 20 pp. By the Rev. J. Hay. 7 eds. 3 pie.
2. *Believe and Live.* 18mo. 15 pp. By the Rev. J. Hay. 6 eds. 1 pie.
3. *In whom shall we Trust?* 18mo. 17 pp. Translated by Purushottum, from a tract by Major Candy, originally published in Marathi. 3 eds.
4. *The True Refuge.* 18mo. 32 pp. Translated by Purushottum from a Bengali tract, by Rev. W. H. Pearce. 2 eds. 2 pie.
5. *Dialogue on Salvation.* 18mo. 16 pp. By the Rev. R. D. Johnston. 4 eds. 1 pie.
6. *On Caste.* 18mo. 25 pp. By Purushottum. 10 eds. 2 pie.
7. *The True Way of Salvation.* 18mo. 11 pp. 1863. By the Rev. W. Dawson. 9 eds. 1 pie.

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\* The Rev. J. Hay, in Jubilee Memorial of Madras Tract Society, p. 25. The Compiler is also indebted to Mr. Hay for the list of publications.

8. *The Jewel Mine of Salvation.* 32 pp. Originally written in Bengali. Translated into Telugu Poetry from Oriya by Purushottum. 5 eds. 4 pie.
9. *Spiritual Instruction.* 18mo. 24 pp. From the Tamil Tract, "Good Advice." 8 eds. 1 pie.
10. *The Worship of Jagannath.* 18mo. 35 pp. Revised and enlarged by Messrs. Hay and Jaganathan, from a Serampore Tract. 8 eds. 3 pie.
11. *Truth for All.* 18mo. 40 pp. 1862. By the Rev. J. Hay. A brief exposition of important Scripture texts. 3 pie.
12. *On Cholera.* 12mo. 10 pp. By the Rev. J. Hay. 3 eds. 1 pie.
13. *On Death.* 18mo. 11 pp. By the Rev. J. W Gordon. 4 eds. 1 pie.
14. *The True Atonement.* 18mo. 39 pp. By the Rev. J. S. Wardlaw. 2 eds. 3 pie.
15. *History of Salvation.* 18mo. 90 pp. Poetry. By Purushottum. The Life and Death of Christ. 5 eds. 7 pie.
16. *On Idolatry.* 18mo. 12 pp. Poetry. By Purushottum. 5 eds. 2 pie.
17. *History of the Everlasting Gospel.* 18mo. 18 pp. By H. Newill, Esq. 1 pie.
18. *On Religion.* 18mo. 13 pp. By the Rev. J. Hay. 4 eds. 1 pie.
19. *To Timid Believers.* 18mo. 21 pp. By the Rev. J. Hay. 2 eds. 1 pie.
20. *On Pantheism.* 18mo. 38 pp. By the Rev. J. S. Wardlaw. From a Gujarati tract by the Rev. W Clarkson. 3 eds. 3 pie.
21. *Scripture Truths in Scripture Language.* 18mo. 18 pp. Selected by Major Haig, and translated by the Rev. J. Hay. 3 pie.
22. *Strictures on Hinduism.* 18mo. 48 pp. Altered by Rev. R. D. Johnston from "Criticisms on the Hindu Shastras" by Rev. W Howell. 3 eds. 3 pie.
23. *Hinduism Disclosed.* 18mo. 84 pp. By Purushottum. Quotations from the Puranas, &c. with suitable comments. 3 eds. 2 as.
24. *Darkness Dispelled.* 18mo. 26 pp. By Purushottum, from a Bengali tract, by the Rev. W Carey of Cutwa. 2 eds. 1 pie.
25. *What Concord between Light and Darkness?* 18mo. 14 pp. By Purushottum from an Oriya tract. 6 eds.
26. *The Story of Mary.* 18mo. 14 pp. By the Rev. J. W Gordon. Account of a Native Christian. 1862. 1 pie.
27. *Tract on Cholera and Small Pox.* 18mo. 14 pp. By the Rev. J. W Gordon. 3 eds. 1 pie.
- The Mind Every Thing.* 18mo. 21 pp. 1 pie.
- Who is Jesus?* 18mo. 12 pp. By the Rev. J. Hay. 1864. 1 pie.
- Is the Christian Religion True?* 18mo. 20 pp. A free translation by the Rev. J. Hay of an English tract, published by the Madras Tract Society. 1866. 3 pie.
- One who found Mercy.* 18mo. 17 pp. 1868. Translated by the Rev. J. Hay, from a Dublin tract. 2 pie.

*The New Birth.* By Rev. R. D. Johnston.  
*The Method of obtaining the Friendship of God.* By Rev. J. Hay.  
*On Jehovah the True God.* 12mo. 50 pp. By Rev. J. Hay.  
*The Destroyer of Delusion.* 1 ed. From the Bengali.

*Gratuitous Series.*

1. *God and Man.* 18mo. 4 pp. 1858. By the Rev. J. S. Wardlaw.
  - 2 & 3. *God and Idols Contrasted.* Parts 1 and 2. Each 18mo. 4 pp. 1858. By the Rev. J. S. Wardlaw.
  4. *No Transmigration.* 18mo. 5 pp. 1858. By the Rev. J. S. Wardlaw.
  5. *Following Christ.* 18mo. 4 pp. 1858. By the Rev. J. S. Wardlaw.
  6. *The Little Substitute.* 18mo. 4 pp. 1858. By the Rev. J. S. Wardlaw.
  7. *The Christ.* 18mo. 4 pp. 1861. From the English.
- The Gospel of Salvation.* 18mo. 4 pp. 1865. Translation by Purushottum of "Just as I am," with an introduction by the Rev. J. Hay.

*Books.*

*The Peep of Day.* 18mo. 179 pp. Translated by Rev. J. W. Gordon. 1854. 12 as.

*Line upon Line.* Part I. 349 pp. Translated by do. 1860. 1 Re.  
*Pilgrim's Progress.* 178 pp. Translated by Rev. J. Hay. 1868. 6 as.

*The Ayah and Lady.*

*Telugu Hymns.* 48 pp. Edited by Rev. J. S. Wardlaw. English Metres. 1853. 1 an.

*First Catechism.* 32mo. 52 pp. 1856.

*Catechism of Scripture Doctrine.* 16mo. 18 pp. 1856. 1 an.

*Periodical.*

A Monthly Magazine was published for a time, but the expense was found too great.

5. S. P. C. K. PRESS, MADRAS.

*Portions of the Liturgy.* 1834.

*Service for the Baptism of Adults. Burial Service.* For Rev. R. T. Noble.

*Catechism.* By Rev. W Taylor. 1856.

*Communion and Confirmation Services.* For C. M. S. 1854.

*Book of Common Prayer.* By Rev. W Howell. 1856.

Do. 8vo. 518 pp. By Rev. J. E. Sharkey, and Rev. R. T. Noble. S. P. C. K. 1858.

*God's Choice the Best for his People.* 12mo. 44 pp. By Rev. J. E. Sharkey from the English. 1860.

*The Litany.* Telugu and English. H. Newill, Esq. 1859.

*Scripture Lessons in Telugu.* Part I. 18mo. 130 pp. By Rev. J. Clay. 1861.

*The Package without Cords.* 12mo. 8 pp. Tract No. 1. Telugu Series. S. P. C. K. 1869.

## 6. PREPARED AND PUBLISHED BY REV. E. PORTER.

*Little Henry and his Bearer.* 1838. Out of print.

*Come to Jesus.* 18mo. 183 pp. From Newman Hall. 1854.

*Watts' Second Catechism of Scripture Doctrine and Precept.* 18mo. 68 pp. 1839.

*Rest for Weary Travellers.* 18mo. 33 pp. By Mrs. Porter. 1859.

*Hymn Book.* 18mo. 1868. Chiefly by Rev. J. Mason. 8 as.

## 7 THE CHRISTIAN VERNACULAR EDUCATION SOCIETY.

*Hymns for Schools and Congregations.* 18mo. 66 pp. By H. Newill, Esq. 1857. 1½ as. Also Anglo-Telugu.

*Phulmani and Karuna.* 12mo. 215 pp. Translated by Rev. J. E. Sharkey. 1858. 4 as.

*First Catechism.* 18mo. 24 pp. Translated by do. 1866. 8 pie.

*New Testament Stories.* 18mo. 90 pp. Translated by do. 1860. 2 as.

*Old Testament Stories.* 18mo. 102 pp. Translated by Rev. M. Ratnam. 1869. 2 as.

A Monthly Periodical, *Hitavadi*, (The Kind Adviser), was published during 1862-65, edited by Rev. J. E. Sharkey.

## 8. THE ARCOT MISSION OF THE REFORMED CHURCH IN AMERICA.

1. *Spiritual Teaching.* 12mo. 87 pp. By Rev. Dr. H. M. Scudder. Several editions.

2. *The Jewel Mine of Salvation.* 16mo. 94 pp. Enlarged and revised by Rev. Dr. H. M. Scudder from a translation by Purushottam. Several editions.

## 9. THE AMERICAN BAPTIST MISSION, NELLORE.

*A View of the Christian Religion.* 12mo. 62 pp. Anglo-Telugu. Supposed to be translated by Rev. S. S. Day, from a Tract originally published in Burmese. 1839.

*History of Jesus Christ, the Saviour of the World.* 12mo. 232 pp. by Rev. S. S. Day. 1853.

*Come to Jesus.* 16mo. 58 pp. Translated by Rev. J. W Gordon. 1855.

*Where are you Going?* 12mo. 18 pp. By Rev. J. E. Clough. A serious inquiry on Salvation. 1865.

*Messages for All.* 16mo. 44 pp. By Rev. J. E. Clough. Chiefly Scriptural. 1868.

*Hymns for Public and Private Worship.* 18mo. 139 pp. Telugu and English Metres. Selected by Mrs. Jewett and Mrs. Clough. 1869.

## 10. THE NARSAPUR MISSION.

*Watts' Second Catechism.* 12mo. 66 pp. By Rev. J. Beer. 1850.

*Watts' First Catechism.* 32mo. 45 pp. By do. 1855.

*Missionary Paper.* 8vo. 2 pp. Handbill. By Mr. T. Heelis. 1856.

*God's Gift of Grace.* 18mo. 32 pp. By Mr. T. Heelis. 1859.

*The History of Christ.* 100 stanzas. Composed by a blind man. Published by Rev. W Bowden.

*Easy Questions and Answers on Scriptural Subjects.* 32mo. 64 pp.  
Translated by Rev. J. W. Beer. 1865.

*The Only Saviour Suited for Sinners.* 16mo. 16 pp. 1868. By Rev.  
J. W. Beer.

### 11. REV. W DAWSON.

*Telugu Hymns.* 12mo. 188 pp. In Native Metres. 3 editions.  
1857—66.

*The True Religion Demonstrated.* 12mo. 67 pp. Abridged. 12mo.  
25 pp. 1856.

*History of Jesus Christ.* 12mo. 30 pp. In Scripture Language.  
2nd. Ed. 8vo. 16 pp. 1857.

### 12. MISCELLANEOUS.

*Hymns.* 18mo. 36 pp. By H. Newill, Esq. English Metres. 1849.  
*Psalms and Hymns.* 18mo. 84 pp. Edited by the Rev. J. E.  
Sharkey. 1866.

*History of Jesus Christ.* 12mo. 196 pp. By Rev. L. Valett. 1857.  
*The Dairyman's Daughter.* 18mo. 91 pp. Printed for Rev. F.  
Heyer. Vizagapatam. 1855.

*Luther's Smaller Catechism.* 16mo. 40 pp. Printed for do. Vizaga-  
patam. 1856.

Do. 18mo. Published by Rev. C. F. Kremmer. 1867.  
*Seven Reasons for those who Desire Heaven.* 18mo. 12 pp. Printed  
for Rev. C. F. Kremmer. 1867.

### ALPHABETICAL LIST OF TRACTS.

Abbreviations:—Bel., Bellary Tract Society; Mad., Madras T. S.; Vizag., Vi-  
zagapatam T. S.

Advice, Good. 1841. Mad.

Andrew Dunn. Bel. Mad.

Atonement, The True. Bel.

Believe and Live. Vizag. Mad.

Believers, To Timid. Vizag.

Bible, Summary of the. 1831. Mad.

Birth, The New. 1820. Mad. Vizag.

Caste, On. Bel. Vizag. Mad.

Catechism, First. Vizag.

Do. do. 1860. C. V. E. S.

Do. Luther's Smaller. Rev. C. F. Kremmer.

Do. Spiritual Doctrine. Vizag.

Do. Spiritual Milk. 1840. Mad.

Do. Rev. W Taylor's. 1850.

Do. Watts' First. Bel. Nursapur M.

Do. do. Second. Bel. do. Rev. E. Porter.

Caution, A. H. 1831. Mad.

Christ, The. Vizag.

Do Following. Vizag.

Do. History of. Rev. W Bowden.

Christian Religion True? Is the. Vizag.

- Cholera, On. Vizag.  
 Do. and Small Pox, On. Vizag.  
 Communion and Confirmation Services. 1854. C. M. S.  
 Concord between Light and Darkness ? What. Vizag.  
 Creation, On. 1830. Mad.  
 Culprit's False Plea, The. 1839. Mad.  
 Darkness Dispelled. Vizag. Mad.  
 Death, On. Vizag.  
 Destroyer of Delusion, The. Vizag.  
 Divine Knowledge. 1841. Mad.  
 Essence of Christian Doctrine. H. 1868. Mad.  
 Explanation. H. 1855. Mad.  
 Fall, The. 1830. Mad.  
 Fear of God the Beginning of Wisdom, The. 1819. Mad.  
 God and Idols Contrasted. Vizag.  
 Do. and Man. Vizag.  
 Do. and Attributes of True Worshippers, The Nature of. Bel.  
 God's Choice the best for his People. 1860. S. P. C. K.  
 Do. Gift of Grace. 1859. Nursapur Mission.  
 Gospel, History of the Everlasting. Vizag. Mad.  
 Do. of Salvation. Vizag.  
 Happiness, True. H. 1868. Mad.  
 Heavenly Way, The. 1841. Mad.  
 Hindu Convert Girl, The. 1856. Mad.  
 Do. Shastras, Criticism on the. 1830. Mad.  
 Do. Triad, The. 1841. Mad.  
 Hinduism Disclosed. Vizag.  
 Do. Strictures on. Vizag.  
 Holy Spirit coming down, The. 1857. Mad.  
 Honesty, the best Policy. 1843. Mad.  
 Idolatry, On. Vizag. Mad.  
 Incarnation of Christ, The. 1829. Mad.  
 Instruction for Youth. Bel.  
 Jagannath, The Worship of. Vizag. Mad.  
 Jehovah is the True God. Vizag.  
 Jesus Christ, History of. 1857. Rev. W Dawson.  
 Jewel Mine of Salvation, The. Vizag. Mad. Arcot M.  
 Judge, The. 1857. Mad.  
 Judgment, The Last. 1829. Mad.  
 Justice and Mercy Displayed. 1831. Mad.  
 Litany, The. 1859. H. Newill, Esq.  
 Liturgy, Portions of the. 1854. Madras.  
 Lying, On. 1809. Mad.  
 Man, On the State of. 1827 Mad.  
 Mango Story, The. 1868. Mad.  
 Mary, Story of. Vizag.  
 Mercy, One who Found. Vizag.

- Messages for All. 1868. Am. Baptist Mission.  
 Method of obtaining the Friendship of God, The. Vizag.  
 Mind every Thing, The. Vizag.  
 Minister's Address. Bel. Mad.  
 Do. Instruction. Bel.  
 Missionary Paper. H. 1856. Nursapur.  
 Mothers in South India. 1861. Mad.  
 Naaman, Wonderful Cure of. 1840. Mad.  
 Notice. H. 1855. Mad.  
 Package without Cords, The. 1869. S. P. C. K.  
 Pantheism, On. Vizag.  
 Parables which Christ Spoke, The. 1848. Mad.  
 Pitambar Singh. Bel. Mad.  
 Prayers for every Day in the Week. 1838. Mad.  
 Proclamation, The. H. 1868. Mad.  
 Questions and Answers on Scriptural Subjects, Easy. 1865. Rev.  
**J. W Beer.**  
 Reader, To the. H. 1836. Mad.  
 Refuge, The True. Vizag. Mad.  
 Religion, On. Vizag.  
 Do. Demonstrated, True. 1856. Rev. W Dawson.  
 Rest for Weary Travellers. 1859. Rev. E. Porter.  
 Sailor Boy, The Little. 1856. Mad.  
 Salvation, Dialogue on. Vizag. Mad.  
 Do. History of. Vizag. Mad.  
 Do. Now is the Day of. 1819. Mad.  
 Do. True Way of. Vizag. Mad.  
 Saviour suited for Sinners, The Only. 1868. Rev. J. W Beer.  
 Schwartz's Dialogues. Part I. 1831. Mad.  
 Scripture Truths in Scripture Language. Vizag.  
 Sermon on the Mount. Bel. Mad.  
 Service for Baptism of Adults, Burial Service, &c. Rev. R. T. Noble  
 Seven Reasons for those who Desire Heaven. 1867. Rev. C. F  
**Kremmer.**  
 Sin Bearer, The. H. 1869. Mad.  
 Sin's Destruction. H. 1868. Mad.  
 Spiritual Instruction. 1828. Mad.  
 Do. do. Vizag. Mad.  
 Do. Teaching. 1853. Mad. Arcot M.  
 Substitute, The Little. Vizag.  
 Ten Commandments. H. 1836. Mad.  
 Do. Exposition of the. 1836. Mad.  
 Tidings, Good. Bel. Mad.  
 Time, End of. 1840. Mad.  
 Transmigration, On. Vizag.  
 Treasure, The. 1819. Mad.  
 Trust? In whom shall we. Bel. Vizag. Mad.  
 Truth for All. Vizag. Mad.  
 Warning Voice, The. Bel.

- Way of Happiness. Vizag. Mad.  
 Do. to Heaven. 1827 Mad.  
 Where are you going? 1865. Am. Baptist M.  
 Wild Man, The. 1857. Mad.  
 Wisdom, True. 1827 Mad.  
 Woman at the Well, The. 1857 Mad.  
 Word to the Hungry and Thirsty, A. H. 1836. Mad.  
 Do. to Lovers of Wealth, A. H. 1836. Mad.  
 Do. to the Afflicted, A. H. 1836. Mad.  
 Do. to Merchants, A. H. 1836. Mad.  
 Do. to Lovers of Necromancy, A. H. 1836. Mad.  
 Do. to those who Resort to Idolatrous Festivals, A. H. 1836. Mad.

## ALPHABETICAL LIST OF BOOKS.

- Ayah and Lady, The. 1838. Bel. Mad. Vizag.  
 Christian Religion, Brief View of the. 1839. Am. Baptist Mission.  
 Church History. 1867. Mad.  
 Come to Jesus. 1854. Rev. E. Porter. Am. Baptist M.  
 Dairyman's Daughter, The. 1855. Rev. F. Heyer.  
 Evidences of the Christian Religion. 1837. Bel.  
 Hindu Girls' School. 1840. Mad.  
 Hymns. H. Newill, Esq. C. V E. S.  
 Do. Vizag.  
 Do. 1868. Rev. E. Porter.  
 Do. Native Metres. 1857. Rev. W Dawson.  
 Do. do. and English Metres. 1869. Am. Bap. Mis.  
 Jesus Christ, History of. 1833. Am. Baptist M.  
 Do. do 1837. Rev. L. Valett.  
 Line upon Line. 1860. Vizag.  
 Little Henry and his Bearer. Rev. E. Porter.  
 New Testament Stories. 1860. C. V E. S.  
 Old do. 1869. C. V E. S.  
 Peep of Day. 1854. Vizag.  
 Phulmani and Karuna. 1858. C. V. E. S.  
 Pilgrim's Progress, The. Vizag.  
 Prayer, Book of Common. 1856. Rev. W Howell.  
 Do. 1858. S. P. C. K.  
 Proverbs of Solomon. Mad.  
 Psalms and Hymns. 1866. Rev. J. E. Sharkey.  
 Scripture Lessons. 1861. Rev. J. Clay.  
 Scripture History, New Testament. 1839. Rev. W Howell.  
 Sinner's Friend, The. 1853. Mad.  
 Stories for Children, Short. 1838. Bel.  
 Theology, Syllabus of Lectures on. 1839. Bel.

## PERIODICALS.

- Almanacs. Mad.  
 Hitavadi. Monthly. C. V E. S.  
 Monthly Magazine. Vizag.

## INDO-PORTUGUESE.

A corrupt dialect of Portuguese is still spoken, to some extent, by persons of mixed descent in those parts of India and Ceylon which were formerly under the Portuguese. At Goa, probably, it is purer. The Wesleyan Missionaries in Ceylon directed considerable attention to the Portuguese-speaking population.

### 1. CEYLON.

#### THE SCRIPTURES.

*Proverbs.* Translated by Rev. Messrs. Armour and Newstead. 1819. 1,000.

*Psalms.* 8vo. 102 pp. By do. 1820. 2,000.

*Genesis.* 8vo. 68 pp. 1821. 1,500.

*New Testament.* Translated by Rev. B. Clough. 1830. Subsequent Editions.

*The Pentateuch.* 8vo. 198 pp. By Rev. B. Clough. 1830.

#### THE DUTCH GOVERNMENT.

*A Sermon.* 8vo. By Rev. S. A. Bronsveld. 1756.

*An Historical and Doctrinal Catechism.* 8vo. By Rev. P. De Mello. 1760.

#### THE WESLEYAN MISSION, SOUTH CEYLON.

##### *Tracts.*

*Wood's Catechism.* 12 mo. 12 pp. 1816.

*Wesley's Instruction for Children.* 18mo. 18 pp. 1816.

*Catechism by Fox.* 18mo. 18 pp. 1817.

*First Lessons by Fox.* 12mo. 12 pp. 1817.

*Hymn Book by Fox.* 18mo. 18 pp. 5 editions. 1816—51.

*Sermon on the Mount.* 18mo. 16 pp. By Rev. R. Newstead. 1819.

*Tract for Roman Catholics.* 8vo. 32 pp. 1820.

*Catechism for Little Children.* 12mo. 12 pp. Several editions.

*Church Services.* 18mo. 16 pp. 1830.

*Divine and Moral Songs.* 32mo. 78 pp. 1836.

##### *Books.*

*Book of Common Prayer.* 8vo. 176 pp. 1817.

*Hymn Book.* 18mo. 304 pp. By Rev. R. Newstead. 1819.

*Aleine's Alarm.* 8vo. 121 pp. Translated by Rev. J. Chater. 1824.

*Twelve Sermons.* 12mo. 110 pp. By Rev. J. Callaway. 1823.

#### THE COLOMBO RELIGIOUS TRACT SOCIETY.

*Principal Doctrines.* 12mo. 12 pp. 1843.

*Obligation to Read the Scriptures.* 12mo. 8 pp. By Rev. E. Daniel.

*My Friend.* 12mo. 4 pp. By do.

*St. Antonio.* 12mo. 12 pp. By do. On the dedication of a Roman Catholic Church.

#### THE BAPTIST MISSION.

*Jesus the Mediator.* 12mo. 10 pp.

*Prayers.* 12mo. 32 pp.

*Hymn Book.* 18mo. 64 pp. Edited by Rev. E. Macarthy. 1843.

## THE SINGHALESE TRACT SOCIETY.

1. *The Great Change.* 12mo. 4 pp. 1854. From the English.
2. *The Sinner's Help.* 12mo. 4 pp. 1854. do.
3. *For Ever.* 12mo. 6 pp. 1854. do.
4. *The Brazen Serpent.* 12mo. 7 pp. 1856. do.

## THE CEYLON RELIGIOUS TRACT SOCIETY.

1. *Do you Love Jesus?* 16mo. 8 pp. 1866.
2. *Come to Jesus.* 16mo. 4 pp. 1866.
3. *For Ever with the Lord.* 16mo. 4 pp. 1866.

## MISCELLANEOUS.

*Catechism for the Dutch Consistory.* 12mo. 24 pp. Wesleyan Mission Press. 1816.

*Elementary Questions; or an Introduction to the Church Catechism.* 8vo. 34 pp. By Rev. A. Armour.

*Introduction to the Catechism.* 8vo. 15 pp. Gov. Press. 1825.

*The Garden of Eden, &c.* 12mo. 32 pp. By Rev. J. D. Palm. Cotta. 1850.

*Sermons on the Passion.* 8vo. 83 pp. By Rev. J. K. Kats. 1851.

*Who is a True Christian?* 8vo. 21 pp. Hulfsdorp Press.

*Sacred Verses.* 18mo. 51 pp. By J. A. C. Kandy. 1856.

*Meditations and Prayers on Death, Judgment, Heaven, and Hell.* 18mo. 50 pp. Hulfsdorp Press.

*A Story of the East.* 12mo. 11 pp.

*The Cross of Christ.* 18mo. 22 pp. Colombo. 1859.

A Monthly Periodical, *Good News*, is published at present, printed at the Wesleyan Mission Press, Colombo.

## THE JAFFNA RELIGIOUS TRACT SOCIETY.

1. *Persuasives against Licentiousness.*
2. *Good Counsel.*

## INDIA.

## 2. THE BOMBAY TRACT AND BOOK SOCIETY.

From the vicinity of Goa, Indo-Portuguese is spoken by many persons of mixed descent, who are often employed as domestic servants.

*Reasons for Separating from the Church of Rome.* 12mo. 12 pp. 1829. *First Book.*

*Elementary Catechism.* 18mo. 1834.

*John Knox on Prayer.* 19 pp. 1834.

*P. Bayssiere's Letter to his Children.* 18 pp. 1854.

*Cartilha para Meninos.* 1835.

*The Paganism of Popery.* 12mo. 42 pp. 1835.

*The Shepherd of Salisbury Plain.* 13 pp. 1835.

*Subjects for Consideration.* 6 pp. 1835.

*Common Errors.* 11 pp. 1835.

*Sixteen Short Sermons.* 23 pp. 1835.

*Advice on the Management of Children.* 23 pp. 1835.

*To the Afflicted.* 11 pp. 1835.

*The Priest and the Bible.* 12 pp. 1843.

*The True Cross.* 69 pp. 1853.

*Protestant Catechism.* 34 pp. 1853.

### 3. THE MADRAS TRACT AND BOOK SOCIETY.

Indo-Portuguese never prevailed to any extent in Madras, and it is now spoken by very few.

*The Faithful Saying.* 12mo. 16 pp. Translated from a Sermon by Rev. J. Cooper. 1824.

*The Direction and Promise of the Gospel.* 18 pp. From do. 1824.

*The Foolish Bargain.* 12 pp. From do. 1824.

*James Byrne.* 12 pp. From the English. 1824.

*Rev. Mr. Whitford.*

*Book of Common Prayer.* 1844. S. P C. K. Press.

*Catechism.* 1844. do.

## GERMAN and HUNGARIAN.

Unfortunate women from Germany and the Levant are brought in some numbers to Bombay. The Bombay Tract Society published in the above languages a small Tract for their use, "*Lost, Sought, Found.*" 12mo. 4 pp. 1866 and 1867

## ENGLISH.

When the Compiler sent this Catalogue to Press, he intended that it should contain only Vernacular publications. It was proposed to include English Tracts and Books, in another work. Hence, during his tour, he did not collect English titles, as he would otherwise have done. As it seemed desirable, on further consideration, that English publications should be included, a list has been hastily drawn up. It is tolerably complete so far as the publications of Tract Societies are concerned, but it is very imperfect in other respects. Of course, only religious publications are entered. Ordinary sermons are not included, nor Episcopal Charges. They are so numerous that the list would be very defective.

### 1. THE CALCUTTA TRACT AND BOOK SOCIETY.

#### *Tracts.*

*A Dialogue on the Evidences of the Christian Religion.* 12mo. 24 pp. By Rev. J. D. Pearson. 1836. 2 as.

*An Address to Hindu Youth.* 12mo. 24 pp. By Rev. John Adam. On the Being and Attributes of God and the True Shastra. 1841. 2 as.

*Concise History of our Lord and Saviour Jesus Christ.* By Rev. J. Hill.

*Vedantism:—What is it?* 12mo. 20 pp. Reprinted from the *Calcutta Review.* 1850.

*Memorial of Koilos Chunder Mookerjee.* 12mo. 58 pp. By Rev. J. Macdonald. 1830. 6 pie.

*The Voice of the Bible concerning Idolatry.* 12mo. Passages selected by Rev. G. Pearce.

*The Suffering Saviour.*

*May I go to the Ball?* 6 pie.

*What is the Theatre?* 6 pie.

The three preceding Tracts are by the Rev. J. Macdonald.

*Hints on Infidelity.* By Rev. J. F. Osborne.

*Bushnell's Sermon on Unconscious Influence.*

*Rules for maintaining a peaceful and unruffled Mind.*

*Sermon on Preparation for the Lord's Supper.* 12mo. 12 pp. By Rev.

D. Brown. 6 pie.

*Tract for Soldiers.*

*Brave, Kind, and Happy.*

*Letters addressed to the Lay Roman Catholic Community.* 2 as.

*The Expulsive Power of a New Affection.* By Rev. Dr. Chalmers.

1864.

*A Chaplain's Letters to a Major.* 6 pie.

*Prayer, its Practicability, Utility, and Nature.* 8vo. 1866. 1 anna.

*The Morality of the Gospel.* 12 mo. 30 pp. From Paley's Evidences.

1863. 1 anna.

*Verifications of Scripture History.* 8vo. 17 pp. By Rev. M. A. Sherring. 1865. 1 anna.

*The Character of Christ.* 8vo. 27 pp. By Rev. E. Storrow. Evidence of His Divinity and of the Truth of Christianity. 1865. 1 anna.

*The True Revelation.* 8vo. 29 pp. By Rev. S. Dyson. 1865. 1 anna.

*Doctrine of the Holy Trinity in Unity.* 8vo. 1866.

*The Atonement.* 8vo. 1866.

*Brahmic Intuition.* 8vo. 57 pp. By Rev. S. Dyson. 1867. 2 as.

*On the Spirit in which Religious Inquiries should be prosecuted.* 12mo. By Rev. J. Anderson. 1863. 1 anna.

*On the Unreasonableness and Danger of Irresolution in Religion.* 8vo. 20 pp. 1867 1 an.

*Auguste Comte, the Positivist.* 8vo. 20 pp. By Rev. K. S. Macdonald. 1869.

### Books.

*Din i Haqq ki Tahqiq, Investigation of the True Religion.* Benares Prize Essay. Refutation of Hinduism and Mohammedanism, and establishment of Christianity. By Rev. Messrs. W. Smith and C. B. Leupolt. 12mo. 194 pp. 2nd ed. 1850. 6 as.

*Vedantism, Brahminism, and Christianity Examined and Compared.* 12mo. 253 pp. Prize Essay by Rev. Dr. Mullens. 1852. 4 as., paper. 6 as., cloth.

*Prize Essay on Hindu Caste.* 8vo. 123 pp. By Rev. H. Bower. 4 as.

*Hindu Caste, an Essay.* 8vo. 40 pp. By Rev. K. M. Banerjea. Reprinted from the *Calcutta Review.* 1851. 1 anna.

*Essay on Hindu Caste.* 8vo. 47 pp. By Babu Shoshi Chunder Dutt. 1851. 1 anna.

The three Essays bound together. 10 as.

*Manual of Christian Evidences.* 12mo. 142 pp. Abridged from

Home, by Rev. Drs. Hæberlin and Mackay. 2nd ed. Edited by Rev. F. Storrow. 1856.

*The Missionary on the Ganges; or What is Christianity?* 16mo. 100 pp. By Mrs. Mullens. 1856. 2 as., paper; 4 as., cloth.

*Rational Refutation of the Hindu Philosophical Systems.* 8vo. 284 pp. Translated by Dr. Fitz-Edward Hall from the Hindi of Nehemiah Nilakantha Sastri Gore. 1862. Rs. 3.

*Faith and Victory.* 8vo. 248 pp. By Mrs. Mullens. A story of the progress of Christianity in Bengal. 1865. 8 annas.

*Authenticity of the Old Testament and of Gospel History.* 12mo. 105 pp. By Rev. C. B. Lewis. 1865. 2 as.

*Fulfilled Prophecy.* 12mo. 309 pp. By Rev. J. Vaughan. With a Dissertation on the date, authenticity and genuineness of the Gospels. 1867. 8 annas.

#### *Periodical.*

*The Calcutta Christian Advocate.* 8vo. 32 pp. Edited by Rev. J. Welland. A Quarterly Magazine for the Discussion of Religious and Social Questions of interest to the Native Community. 1869.

#### 2. SERIES OF TRACTS BY THE CALCUTTA MISSIONARY CONFERENCE.

1. *On the Folly of adhering to Bad Customs.* 8vo. 3 pp. By Rev. J. Wenger. 1856.

2. *On the Responsibilities connected with Knowledge.* 8vo. 3 pp. By Rev. E. C. Stuart. 1856.

3. *Christianity the Source of True Happiness.* 8vo. 3 pp. By Rev. E. Storrow.

4. *The Reasonableness of Christianity.* 8vo. 7 pp. By Rev. Dr. Ewart.

5. *Defectiveness and Insufficiency of Natural Religion.* 8vo. 4 pp. By Rev. E. Storrow.

6. *The Christian Family.* 8vo. 4 pp. By Rev. A. Leslie.

7. *The Argument in Favour of Christianity amounts as nearly to Demonstration as the Subject admits of.* 8vo. 4 pp. By E. B. Underhill, Esq.

8. *Heaven.* 8vo. 3 pp.

9. *Hell.* 8vo. 3 pp.

10. *Defectiveness of Brahminism.* 8vo. 4 pp. By Rev. Lal Behari De.

11. *The Character of Christ, an Example for all Men.* 8vo. 4 pp.

#### 3. THE CALCUTTA CATHEDRAL LECTURES.\*

*First Series.* 1864.

I. *The Need of a Supernatural Revelation.* 8vo. 20 pp. By Bishop Cotton.

II. *The Claims of Christianity in British India.* 8vo. 18 pp. By Rev. K. M. Banerjea.

III. *The Life of Christ treated Historically.* 8vo. 23 pp. By Rev. T. Skelton.

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\* Several Series of Lectures have been delivered in Calcutta, but lists of them are not available.

*IV Difficulties in a Supernatural Revelation and in the Scheme of Christianity.* 8vo. 17 pp. By Rev. E. C. Stuart.

*V Difficulties in receiving the Bible as a Divine Revelation arising from the Progress of Human Knowledge.* 8vo. 23 pp. By the Ven. Archdeacon Pratt.

*VI. Difficulties Connected with Punishment as a part of the Divine System of Government.* 8vo. 27 pp. By Rev. J. Welland.

*Second Series.* 1866.

*I. The Peculiar Responsibility of Educated Natives*—and their duty thoughtfully to enquire into the Christian Scheme of Salvation. 8vo. 23 pp. By Rev K. M. Banerjea.

*II. The Doctrine of the Holy Trinity in Unity.* 8vo. 33 pp. By Archdeacon Pratt.

*III. Redemption.* 8vo. 18 pp. By Rev. J. Vaughan.

*IV Holiness.* 8vo. 19 pp. By Rev. J. Welland.

*V Prayer.* 8vo. 16 pp. By Rev. T. Skelton.

*VI. The Resurrection of the Body.* 8vo. 22 pp. By Rev. S. Dyson.

**4. MISCELLANEOUS TRACTS.**

*Fly Leaves for Indian Homes.* 8vo. 4 pp. By Rev. J. Fordyce. On Female Education. 1855.

1. The Dawn.

2. Appeal to the Rajahs and Babus of Bengal.

3. Emancipation of India's Daughters.

4. Shadows of Native Society.

5. Appeal to the Rulers of British India.

*Remarks on the Speech of the Earl of Ellenborough on the Bengal Petition against Act XXI of 1850.* 8vo. 61 pp. By Rev. K. M. Banerjea. Calcutta. 1853.

*Essay on Conciliation in Matters of Religion,* and on the proper adaptation of Instruction to the Character of the Persons Taught. 8vo. By J. Muir, Esq., D. C. L.

*Revised Statistics of Missions in India and Ceylon.* 8vo. 28 pp. By Rev. J. Mullens. 1853.

*Letter to an Educated Hindu.* 12mo. 14 pp. 1858.

*Plain Words on Brahminism.* No. I. The Folly of rejecting God's Light. 12mo. 6 pp.

*Suggestions on a Bengali Christian Terminology.* 8vo. 28 pp. 1865.

The three preceding are by the Rev. R. P. Greaves.

*Patience and Passion.* 8vo. 19 pp. A Lecture. 1862.

*On the Word Hellenist,* with special reference to Acts xi. 19. 8vo. 20 pp. 1856.

*Christ, the Regenerator of all Nations.* 8vo. 24 pp. 1839.

*The Influence of Christianity on the Position and Character of Women.* 8vo. 55 pp. 1860.

*Lecture on St. Augustine.* 8vo. 40 pp. 1860.

*The Gospel Invitation.* 8vo. 10 pp. 1862.

The six preceding are by the Rev. Dr. Kay, Bishop's College.

*Pray Ye;* a word to Disciples of Christ. 12mo. 20 pp. 1859.

*On the Neglect of Mission Vernacular Agents in India.* 8vo. 8 pp.  
By J. Murdoch. 1860.

*The True Intuition.* 8vo. 27 pp. A Dialogue. 1862.

*A Pastoral Letter*, from the Bishops of Calcutta, Madras, and Bombay, to Members of the Church of England who are interested in the welfare of India. 8vo. 20 pp. 1863. B. C. Press.

*Statistical Tables of Missions in India, Ceylon and Burmah* at the close of 1861. 8vo. 42 pp. By Rev. J. Mullens. 1863.

*Searchings of Heart.* 8vo. 14 pp. An address to European and Native Christians by the Rev. Lal Behari De. Calcutta. 1859. Reprinted at Madras.

*The Old Testament Scriptures.* 8vo. 40 pp. By Rev. C. B. Lewis. 1864.

*Religious Conversation.* By Rev. E. Storrow. Hay and Co. 1862.

*Lectures on Romanism.* By Rev. Dr. Jarbo. Hay and Co. 1862.

*Suggestions to the Clergy of the Diocese of Calcutta* on the discharge of their Spiritual Duties. 8vo. 47 pp. By Bishop Cotton. 1862. B. C. Press.

*Miracles, an Essential Element in Religion.* The substance of two lectures by Rev. Alex. Stern. 1866. 4 as.

*An Antidote to Brahminism.* By the Rev. Lal Behari De. 12mo. 157 pp. 1867.

*The Literary Beauties of the Bible.* 8vo. 22 pp. By the Rev. Lal Behari De. Reprinted at Madras.

*On Objections against the Catholic Doctrine of Eternal Punishment, together with Remarks on other Doctrines as well as Practices of the Catholic Religion.* 8vo. By Pundit Nehemiah Nilakantha Ghore. Abridged edition, “*On Objections against the Doctrine of Eternal Punishment.*” 8vo. 42 pp. B. College Press. Calcutta. 1868. 6 as.

## 5. MISCELLANEOUS BOOKS.

*Christianity and Hinduism Contrasted.* 2 Vols. 12mo. pp. 280 and 411. By Rev. G. Mundy. 1827 2nd ed. Enlarged. Serampore Press. 1834.

*Christianity and Polytheism contrasted in their respective Effects upon the Temporal Condition of Mankind.* 8vo. 85 pp. By R. D. Mangles, B. C. S. Calcutta. 1833.

*Final Report of St. Paul's Cathedral, Calcutta, with the Sermon on Consecration.* 8vo. 136 pp. By Bishop D. Wilson. B. C. P. 1847.

*The Relation of Islam to the Gospel.* 8vo. 91 pp. Translated by Rev. J. P. Menge from the German of Dr. Moehler. Calcutta. 1847

*The Missionary's Vade Mecum.* 12mo. 263 pp. By Rev. T. Phillips. A condensed view of the Religious Literature, Sects, and Customs of the Hindus in the North-West of India, with notices of Missionary controversial works, &c. Calcutta, B. M. P. 1847.

*Orissa and its Evangelisation.* 12mo. 396 pp. By Rev. Amos Sutton. Calcutta. B. M. P. 1850.

*Oriental Christian Biography.* 3 Vols. 1,674 pp. Compiled by W. H. Carey, Calcutta. B. M. P. 1852.

*Matapariksha.* Examination of Religions Parts I. and II. By Dr. John Muir. Calcutta

*Nelson's Cause and Cure of Infidelity.* 12mo. 311 pp. Corrected and revised by Rev. E. Storow. 1853.

*Bengal as a Field of Missions.* 8vo. 389 pp. By Macleod Wylie, Esq. 1854.

*Missions in South India Described.* 8vo. 198 pp. By Rev. J. Mul-lens. 1854.

*Contributions towards a History of Biblical Translations in India.* 8vo. 132 pp. By Mrs. Macleod Wylie. 1854.

*The Gospel in Burmah.* 12mo. By Mrs. Macleod Wylie.

*Urgent Claims of India for more Christian Missions.* 8vo. By Mac-leod Wylie, Esq.

*The Bible in India.* 8vo. By do.

*Bengal Missionary Conference Report.* 8vo. 183 pp. 1855.

*The Promises of Christianity.* 8vo. 128 pp. By Rev. Dr. Kay. 1855.

*The Bible View of Man, of God, and of the Kingdom of God.* 12mo. 367 pp. By Rev. C. Kruckeberg. 1856.

*Lectures on Theology.* 12mo. 408 pp. By Babu Ishuri Dass. Prize Essay. Adapted to Natives of India. 1860. C. V. E. S. 1 Re.

*Dialogues on the Hindu Philosophy.* 8vo. 538 pp. By Rev. K. M. Banerjea. Numerous quotations from Hindu authors. 1861. Thacker and Co., Calcutta. Rs. 5 $\frac{1}{2}$ .

*God in History.* 12mo. 62 pp. By Rev. J. Welland. Four Lec-tures to the Senior Classes in the C. M. S. College, Calcutta. 1865.

#### PERIODICALS.

*The Calcutta Christian Intelligencer.* Monthly. Rs. 8 a year. Hay and Co.

*The Calcutta Christian Observer.* Published monthly for many years. Discontinued.

*The Oriental Baptist.* Published monthly. B. M. Press. Calcutta.

*The Missionary.* 8vo. 20 pp. Published monthly for about three years. 1852—54. B. C. Press.

*The Enquirer.* 4to. A Monthly Periodical for educated Natives. 1865—67

#### 6. BRAHMA SAMAJ PUBLICATIONS.

Although these do not strictly come within the scope of this work, the titles of them may be useful. The list is incomplete, for though the compiler called personally at the Offices both of the old and new Societies, several publications were out of print, and could not be obtained.

*Tract against Hindu Idolatry.* 8vo. 68 pp. English translation by Rev. W. Morton, of a Bengali Tract by Brajamohan Debashya. 1821.

*The Precepts of Jesus.* By Rajah Rammohun Roy. A Reply to this was published by Dr. Marshman.

*The Brahma Dharma, or Religion of one God.* 12mo. 45 pp. About God; moral maxims, &c. No date. 2 as.

*Selections from Several Books of the Vaidanta,* translated from the original Sanscrita by Rajah Rammohun Roy. 8vo. 10 pp. 1844.

*A translation into English of the Gayutree,* inculcating the Divine Worship. 8vo. 3 pp. 1844.

*Second Discourse on the Spiritual Worship of God.* 8vo. 6 pp. 1844  
*Sixth Discourse on the Spiritual Worship of God.* 8vo. 4 pp. 1844  
*Preface to the Translation of the Ishopanishad,* by Rajah Rammohun Roy. 8vo. 12 pp. 1844.

*A Defence of Hindu Theism* in reply to the attacks of an advocate for Idolatry at Madras. By Rajah Rammohun Roy. 8vo. 15 pp. 1844

*A Second Defence of the Monotheistical System of the Vaidas in reply to an Apology for the present state of Hindu Worship.* By Rajah Rammohun Roy. 8vo. 25 pp. 1844.

*An Apology for the Pursuit of Final Beatitude independently of Brahminical Observances.* By Rajah Rammohun Roy. 8vo. 3 pp. 1844

The eight preceding tracts are sold under the title of "Selections from Vaidanta" at the Calcutta Brahma Samaj Office. Price 2 as.

\* *Tracts on Hindu Theism.* 8vo. Contains the 3rd and 4th Nos. of the Brahminical Magazine, a controversy between Dr. Tytler and Ram Doss, &c. 1845. Brahma Samaj. 1 an.

\* *Vaidantic Doctrines Vindicated.* 8vo. 46 pp. Reprinted from the Tuttuboadhiney Puttrica. Chiefly a reply to an article on Vedantism in the Calcutta Review. 1845. 2 as.

*Remarks on Rev. K. M. Banerjea's Lecture on Vedantism.* By a Hindu. 8vo. 16 pp. 1851.

#### *Series of English Tracts.\**

6. *Signs of the Times.* 8vo. 11 pp. November, 1860. Reprinted 1864. 18mo. 20 pp.

7. *An Exhortation.* 8vo. 6 pp. December, 1860.

8. *Prayers.* 8vo. 11 pp. January, 1861.

9. *Testimony to the Validity of Intuitions.* Part I. 8vo. 8 pp. February, 1861.

10. *Do.* Part II. 8vo. 8 pp. March, 1861.

11. *The Rev. S. Dyson's Questions on Brahmoism Answered.* 8vo. 12 pp. April, 1861.

12. *Revelation.* 8vo. 16 pp. May, 1861.

13. *Atonement and Salvation.* 8vo. 14 pp. June, 1861.

\* *A Defence of Brahmoism and the Brahma Samaj.* 12mo. 26 pp. 1863. 4 as.

\* *The Theist's Prayer Book.* 18mo. 1 an.

\* *The Signs of the Times.* 18mo. 1 an.

\* *The Doctrine of the Christian Resurrection.* 2 as.

Publications marked with an asterisk are procurable at the Calcutta Brahma Samaj Office.

*The National Paper*, published weekly, (Rs. 6 a year, or Rs. 9 with postage) may be regarded as the organ of the old Brahma Samaj.

The following publications are sold at the office of *The Indian Mirror*, 53, College Street, Calcutta :—

*The Future Church.* 6 as.

*Appeal to Young India.* 1 an.

*Lecture on Prayer.* 1 an.

*True Faith.* 2 as.

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\* Now being reprinted

- Jesus Christ ; Europe and Asia.* 8vo. 6 as.  
*Great Men.* 8vo. 8 as.  
*A Brief History of the Brahma Samaj.* 4 as.  
*The Destiny of Human Life.* 18mo. 4 as.  
*Man, the Son of God.* 12mo. 29 pp. 1863. 2 as.  
*Lectures at the Brahmo School.* 8vo. 3 as.  
*Regenerating Faith.* 8 as.  
*Religious and Social Reformation.* 2 as.  
*The Brahma Samaj Vindicated.* 18mo. 28 pp. 1863. 4 as.  
*America and India.* 2 as.  
*Educated Natives.* 2 as.  
*Deism and Theism.* 2 as.  
*Revelation.* 2 as.  
*The Indian Mirror* is published weekly. Rs. 8. A year. Stamped, Rupees 11 $\frac{1}{4}$ .

## NORTH INDIA PUBLICATIONS.

- Brief Account of the Missionary Conference held at Benares.* 8vo. 20 pp. By Rev. J. Gregson.
- The Bible for the Pandits.* Specimen. The first three chapters of Genesis, diffusely and unreservedly commented in Sanskrit and English. 8vo. 106 pp. with an Introduction, 115 pp. By Dr. J. R. Ballantyne. 1860. Medical Hall Press, Benares.
- Testimony of the Koran to the Christian Scriptures.* Anglo-Arabic. 8vo. 127 pp. By Sir William Muir. North India T. S. 2nd ed. 1860.
- History of the Early Church.* 12mo. 286 pp. Compiled by Sir W Muir. 1862. B. M. P Calcutta. C. V E. S. 12 as.
- Report of the Punjab Missionary Conference.* 8vo. 398 pp. Lodiана Press. 1863.
- Rules for Inter-Mission Discipline in the Punjab.* 12mo. 7 pp. Lodiана Press. 1863.
- Atheism or Revelation.* 8vo. 7 pp. By Rev. W Smith. Allahabad. 1867. 6 pie.
- A Letter to the Bramhos from a Converted Brahman of Benares.* 8vo. 63 pp. By Nehemiah Nilakantha Goreh. 2nd ed. 1868. The North India Tract Society.
- “Because ye Ask amiss.” 12mo. 12 pp. Published by Rev. Dr. J. H. Morrison. Lodiана Press. 1867.
- The Triumphs of the Gospel.* 8vo. 21 pp. Sermon by Rev. D. W Thomas. 1868.

## PERIODICALS.

- Missionary Notes and Queries.* 1864-66. Secundra.
- The Secundra Messenger.* Published monthly on the plan of *The British Messenger*.
- The Carrier Dove.* For children. Published for a time. Secundra.
- News of the Churches in India.* Published for a short time at Nagpore. 1862.

## BOMBAY PUBLICATIONS.

## 1. THE BOMBAY TRACT AND BOOK SOCIETY.

*Poona Dialogues.* Anglo-Marathi. 12mo. 73 pp. On the Christian and Hindu Religions. By Rev. Dr. Stevenson. 1847 2 as.

*Historical Sketch of the different Systems of Speculative Philosophy.* Anglo-Marathi. 12mo. 60 pp. By Rev. Dr. Stevenson. 1852. 2 as.

*The True Atonement.* Anglo-Marathi. 12mo. 51 pp. By Rev. R. Nesbit. 1852. 1 an.

"Come out and be Separate." 12mo. 25 pp. An address to Native youths. By Rev. J. M. Mitchell. 1853. 1 an.

*Examination of the Evidences of Hinduism.* 12mo. 28 pp. From Mitchell's Letters. 1852. 2 as.

*Bala Sundari Tagore.* 18mo. 43 pp. Mrs. Murray Mitchell. The conversion of a Hindu Lady. 1856. 1 an.

*Letter to British Soldiers.* By Mrs. F. S. Gabb. 1857

*Letters by a Chaplain.* 8vo. 1858.

*The Power of Prayer.* 14 pp. 1859.

*What is Pantheism?* 4 pp. 1859.

*The New Year.* 4 pp. Stirling Tract. 1859.

*The Watchman's Voice.* 12mo. 68 pp. By Mr. M. B. Cohen. Address to the Jews. 1860. 2 as.

*How Stands the Account?* 8 pp. 1860.

*Ancient Paganism and Christianity.* 8vo. 36 pp. Lecture by Rev. Dr. M. Mitchell. The Relations of Christianity to the chief Heathen Religions during the first three Centuries. 1860. 2nd ed. Revised and enlarged. 12mo. 52 pp. 1868. 1 an.

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*Minute of the Madras Missionary Conference on the Subject of Caste.* 8vo. 6 pp. 1850.

*Explanations concerning the Principles of the Leipzig Missionary Society, with regard to the Caste Question.* 8vo. 10 pp. By Rev. K. Graul. 1851.

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*The Madras Church Missionary Record.* 8vo. 24 pp. Published monthly. 36 vols. issued. Still published. 2 as. a copy.

*The Madras Missionary Register.* 8vo. Commenced in July 1834. Discontinued after a time.

*The Madras Quarterly Missionary Journal.* New series. 1850.

*The South Indian Christian Repository.* 8vo.

*The Christian Knowledge Review and Magazine.* 1838.

*The Christian Instructor and Missionary Record.* 8vo. 40 pp. Published monthly from 1843 till about 1854.

*The Madras Native Herald.* 8vo. Published monthly by the Madras Free Church Mission for a number of years from 1841.

*The Intelligencer of the Madras Diocesan Committee of the S. P. C. K.* Published for several years.

*The Indian Watchman.* Published for a time by Messrs. Gantz. Madras.

*The Harvest Field.* 8vo. 24 pp. Published monthly by the Wesleyan Mission. Bangalore. 6 vols. 1861—67.

*The Madras Pulpit.* 2 vols. 1863—65.

*The Satthia Dwajam.* (The Banner of Truth.) 8vo. 32 pp. Published monthly by the Madras Satthia Veda Samajam. 1865—67.

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*The Friend.* Monthly Magazine. 8 Vols. 1837—45. Edited by Rev. R. S. Hardy.

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*Lecture on Buddhistical Atheism.* 8vo. By Rev. C. C. Carter.

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*To versus Obawahansay.* 12mo. By Rev. S. Lambrick. On the use of pronouns in the Singhalese Translation of the Scriptures.

*The Ceylon Church Missionary Record.* Quarterly periodical. Published for a number of years and still issued.

*First Lessons on Christian Evidences.* 18mo. 38 pp. By Rev. C. C. Fenn. 1860.

*Jubilee Memorial of the Ceylon Church Mission.* 8vo. 1869.

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#### *Miscellaneous.*

*Address on the Duty of United Prayer.* 12mo. By Rev. H. Von Dadelzen. Kandy.

*Missionary Gleanings and Ecclesiastical Reporter.* Monthly Magazine, published at Kandy, for several years, edited by Archdeacons Wise and Mooyaart.

*Lecture on Money.* By R. V. Dunlop, Esq. 1869.

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*Report of the American Ceylon Mission from its Commencement in 1816 to the close of 1846.* 8vo. 80 pp. 1847.

*Brief Sketch of the American Ceylon Mission.* 8vo. 56 pp. 1849.

## ADDENDA.

## ASSAMESE.

The list of Assamese Christian Publications kindly prepared by the Rev. W Ward, Sibsagor, Assam, did not reach the compiler till pp. 32, 33 had been printed. The following are to be added:—

*Tracts.*

*The Way of Life.* 12mo. 14 pp. By Rev. M. Bronson. 1841.

*Rewards of Intemperance.* 12mo. 8 pp. By do. 1843.

*Conversations between a Mother and Daughter.* 18mo. 24 pp. By Mrs. Barker, from the Bengali. 1848.

*The Pundit and Preacher.* 12mo. 56 pp. By N. L. Farwell. 1851.

*Error Refuted.* 12mo. 18 pp. By Batiram Dass. 1851.

*Letter to the Pundits of Assam.* 12mo. By Rev. N. Danforth, from the Bengali. 1856.

*The Fall and its Remedy.* 18mo. By do. 1857.

*The Golden Balance.* 12mo. 65 pp. By Rev. M. Bronson, from the Bengali. 1861.

*Sin and its Remedy.* 12mo. 17 pp. By do. 1861.

*Books.*

*The Pilgrim's Progress.* Part I. 12mo. 260 pp. By Rev. N. Brown. 1856.

*Church History.* 12mo. 284 pp. By Rev. C. H. Hesselmeyer. 1861.

*Radhanath and Prosonno.* 18mo. 221 pp. By a Native, from the Bengali. 1861.

*Child's Book of Hymns.* 18mo. 90 pp. Compiled by Mrs. Ward. 1868.

*Scripture Question Book.* 16mo. 274 pp. By Mrs. Ward. 1869.

"Catechisms, &c., in Cachari, Mikir, Garo, Naga, Singpho, and other hill dialects, have been prepared." Mr. Ward estimates that 1,750,000 persons are accessible through the medium of Assamese.

### THE UNITED PRESBYTERIAN MISSION, RAJPOOTANA.

The list of Publications of this Mission, kindly furnished by the Rev. J. Robson, contains the following in addition to those mentioned in the Catalogue :—

#### *Marwari.*

*The Ten Commandments and Gospel Texts.* By Mr. John Drynan. 1864.

*First John.* 16mo. 16 pp. Translated by Rev. W. Robb. 1867  
*Tables of Weights and Measures.* 16mo. 40 pp. At page 56, this is stated to be in Hindi, but it is Marwari. On the other hand, *Pushkar Mahatmya Darpan*, page 98, is in Hindi. The Hymn Book mentioned at page 56, is partly Hindi, partly Marwari.

#### *Hindi.*

*Second Catechism.* 16mo. 80 pp. By Mr. John Drynan. From C. V. E. S. Series. 1867.

*Evils of Caste.* 16mo. 34 pp. By do. 1867.

*Exposure of Sivism.* (Pukhund Mat Khandam.) 16mo. 59 pp. By Babu Chinta Ram. 1867

*Hymn Book.* 16mo. 16 pp. 1869.

#### *Urdu.*

*First Catechism.* 16mo. 16 pp. By Rev. J. Gray. From C. V. E. S. Series. 1867

*Discussion of Muhammadanism.* 16mo. 20 pp. By Rev. G. Martin. 1867.

*Epitome of Bible Doctrine.* 16mo. 16 pp. By do. 1868.

### ADDITIONS TO THE LANGUAGE LISTS.

The following works should be added to those given in the Language Lists :—

#### BENGALI.

##### *Tracts.*

A short Summary of the Gospel, by Dr. Carey. 1802. Serampore.  
 Discourse on the Thirty-second Psalm. 1845. Serampore.

On Sacrifices. 1868. B. M. P.

Divine Sayings, by Dr. Schmid. 1820. C. M. S.

History of Abraham. 1821. C. M. S.

On Devotedness. 1837. C. T. S.

The Revealer of Error. Ser. C. T. S.

Essence of Christianity. 1866. C. T. S.

Pay Attention. 1839. J. W. Alexander, Esq.

Divine and Moral Songs, by Watts.

*Books.*

- The Pilgrim's Progress. 1821. Ser. C. T. S.  
 Barth's Bible Stories. C. T. S.  
 The Preacher's Companion, by Wenger. 1851. C. T. S.  
 Phulmani and Karuna. 1852. C. T. S.

**HINDI.**

- Reflections on, "Come unto me all ye that labour, &c." 1863. Lod.  
 Religious Counsel. Lod.

**URDU.**

- Salvation through a Mediator Consistent with Reason. 1839. Cal.  
 Divinity of Christ Proved by a Hundred Arguments. 1847. Ben.  
 The Deity of Christ. 1856. Agra T. S.  
 Tariq-i-Tahqiq. 1864. Lod.  
 Agathos. Part. I. 1861. Secundra.  
 Waz Nama, The Young Preacher's Guide. 1866. Meth.

**MARATHI.**

- Address to the Jews. 1833. Am. M.  
 Lord, History of our Blessed. 1821. S. P. C. K.  
 Do. Discourses do. 1826. do.  
 Do. Parables do. 1826. do.  
 Do. Miracles do. 1821. do.  
 Sermon on the Death of Mrs. Farrar. 1863.  
 Scripture Narratives. Am. Mission.  
 Expository Discourses. 1835. Nasik.

**GUJARATI.**

- Turn or Die. Guj. T. S.  
 Daily Prayers and Promises. 1861. Guj. T. S.

**TAMIL.***Tracts.*

- Astronomical Errors. 1832. Jaffna T. S.  
 Bathing, True. 1853. Madras T. S.  
 Do. 1863. Tranquebar.  
 Christ, The Life of. Verse. 1869. Tran.  
 Do. What think ye of. 1863. Rev. R. M. Bauboo.  
 Ephesians, Epistle to the. 1825. Nag.  
 Expiation of Sin. 1824. Nag.  
 Good Gift. Monthly Tract. 1856. Jaffna T. S.  
 Do. Words. H. Nag. Trav. Mad.  
 Gospel Teaching. 1834. Ney.  
 Idolatry Sinful. 1865. Arcot M. Mad.  
 Do. Useless. 1865. do. do.  
 Intercessor, The only. 1827. Nag. Trav.  
 Jesus Christ, The only Saviour. 1855. Tin.  
 Justice Illustrated, Divine. H. 1869. Trav.  
 Love, Excellence of God's. 1844. Nag.  
 Do. Nature of True. 1831. Neyoor.  
 Magee, Account of Jonathan. Jaffna T. S.

- Men the Euemies of God. Sermon. 1851. Nag.  
 Memorial to the People of God. Madras T. S.  
 Paul, History of St. Nat. Christians' Book Society.  
 Permander, Biography of Nicholas. Jaf.  
 Physician, Christ the Good. S. P. C. K.  
 Prophecy, On. 1839. Nag. Ney.  
 Providence, Sermon on. 1830. Ney.  
 Schmid's Tracts, Dr. 2nd ed. 1854.  
 Temple, The True Glory of the. 1861. Tin.  
 Titles of Christ, Meditations on the. 1853. Rev. A. F. Cæmmerer.

*Books.*

- Christ, Poem on the Childhood of. 1864. Native.  
 Islamism, Against, by Walther. 1728. Tran.  
 Lyrics, Christian. 1865. Tin.  
 Passion, History of the. 1720. Trav.  
 Phulmani and Karuna. 1858. C. V E. S. Trav.  
 Proverbs of Solomon. 1845. Neyoor.

## MALAYALAM.

- Sermon on the Church of Christ. Cottayam.  
 Church History by Wilkinson. 1865. Cottayam.  
 A Friend in Need. London M.  
 The Worship of God and Idols. 1848. London M.  
 The True Way. Cottayam.  
 On Conversion. 1867. Madras T. S.  
 On the Hindu Gods. Basel.

## CANARESE.

- Bala Sundari Tagore, Basel.

## TELUGU.

- The Gospel of Jesus Christ. Vizag.  
 Who is Jesus ? 1864. Vizag.  
 View of the Christian Religion. 1839. Am. Bap. M.  
 The Indian Pilgrim. Part I. 1830. Mad. T. S.

## GENERAL ALPHABETICAL LIST OF TRACTS.

*Abbreviations* :—A., Assamese.; B., Bengali; C., Canarese; G., Gujarati; H., Hindi; M., Marathi; Mal., Malayalam; O., Oriya; P., Punjabi; T., Tamil; Tel., Telugu; U., Urdu.

- Abdul Messih. 1834. T.  
Abiding in Love. 1829. T.  
Abraham, Life of. B. U.  
Abusive Speech. 1865. M.  
Accepted Time, The. 1830. T.  
Account to God, On Giving. 1857. T.  
Adam, To the Children of. U.  
Adam, The First Sin of. 1863. U.  
Adam's Old Man's Home. 1854. T.  
Address, Friendly. T.  
Do. from Native Christians. Oriya.  
Do. to Hindus. Punjabi.  
Address, A Religious. H. Assamese.  
Adultery, On. 1834. T.  
Advent, Sermon on the Second. 1854. T.  
Advice, Good. B. C. T. Tel.  
Do. True. 1828. B.  
Do. to the Inhabitants of Purandhar Zilla. 1864. M.  
Afflicted, Kindness to the. 1844. T.  
Affliction, Comfort in. 1844. T.  
Do. Removal of. 1832. T.  
African Servant, The. U.  
African Girl, and other Stories. 1845. M.  
Africaner, Story of. C. Mal. U.  
Agathos. Part I. B. U.  
Agreement of Law and Gospel (Tatabiq i Shara o Injil). 1865. U.  
Ahwal i Talib i Najat. 1866. U.  
Almanacs. B. C. H. T. Tel.  
Alphabet, Divine. Oriya.  
Do. and Duties of Children. H. U.  
Alphabetical Lines concerning Jesus Christ. 1810. B.  
Do. Rhymes. H. G.  
Am I a Christian? B.  
Andrew Dunn. 1829. T. Tel.  
Anecdotes of Children. Several Tracts in Tamil.  
Angels, Happiness of. 1857. T.  
Do. Joy of. 1856. T.  
Animal Food Allowable. 1850. T. G.  
Answers to Certain Questions. 1849. U.  
Do. to Questions of an Inquirer. 1853. U.  
Antonio, St. 1832. T.  
Anxiety of Soul Removed. 1831. T.  
Apology for Christians, An. 1853. G.  
Apostasy of Man, The. 1853. G.

- Ardent Spirits, Dissuasives against the Use of. 4 Tracts. T  
 Arithmetical Tables, &c. G. Marwari. T.  
 Ark of Salvation, Jesus Christ the. Handbill. 1859. T.  
 Articles, the Thirty-Nine. B. Mal.  
 Do. with Scripture References. Mal. T.  
 Aspirations to Jesus. Oriya.  
 Astronomical Errors. 1832. T.  
 Atheist, A Convicted. 1863. M.  
 At least Look at it. G.  
 Atmarampunt and the Angel of Death. 1855. M.  
 Atonement, The. 1832. T.  
 Do. The Great. 1827. B.  
 Do. The True. B. C. G. M. Tel.  
 Attention, Pay. 1839. B.  
 Avatar, The Divine. Mal.  
 Awake! Awake! T.  
 Babaji, Life of. 1835. M.  
 Backsliding, On. 1845. T.  
 Bahs Mufid ul Am. 1852. U.  
 Bala Sundari Tagore. M. C. T.  
 Balance, The Golden. 1861. Assamese.  
 Do. of Truth, The. G.  
 Do. of Religion (Dharm Tula). H. G.  
 Baptism, Christian. G.  
 Do. Lectures on. 1846. T.  
 Do. Sermon on. 1830. T.  
 Do. Two Sermons on Infant. 1864. U.  
 Do. Reply to a Baptist Tract on Infant. 1841. B.  
 Do. Churches, Addresses to. B.  
 Do. Society, Reports of Native. B.  
 Baptismal Covenant. 1837. Oriya.  
 Barker, Obituary Notice of Rev. C. 1851. Assamese.  
 Barren Fig Tree, The. T. U.  
 Do. Handbill. T  
 Do. Tree, The. Handbill. T.  
 Bathing, The True. 1858. T.  
 Bayan i Farqalit. 1863. U.  
 Bearing Witness. 1821. B.  
 Beatitudes, The. G.  
 Believe and Live. C. Tel.  
 Believers, Character of True. 1831. T.  
 Do. On the Christian Walk, Counsels for. 1848. G.  
 Do. To Timid. G.  
 Beneficence, On Systematic. T U.  
 Besetting Sins, Sermon on. 1851. U.  
 Bhagavad Gita, Analysis of the. 1832. M.  
 Bhajans. (Poetry, Native Metres). H.  
 Bible, The Adventures of a. 1869. U.  
 Do. Brief History of the. B. H. U.  
 Do. Compendium of the. 1835. M.

- Bible, Divine Origin of the. Oriya.  
 Do. Doctrines. 1835. T.  
 Do. Essence of the. B. C. Mal.  
 Do. Excellence of the. 1832. T.  
 Do. and Koran, Short Comparison between the. 1844. U.  
 Do. Man's Best Friend, The. C. T.  
 Do. Ostervald's Abridgment of the. 1822. T.  
 Do. Passages, Select. C.  
 Do. Purity and Integrity of the. 1839. U. Sindhi.  
 Do. Society's Jubilee, Tract on the. 1853. Mal. T.  
 Do. Stories, Short. Mal.  
 Do. Substance of the. 1831. H. Punjabi.  
 Do. Summary of the. C. T. Tel.  
 Do. Testimony of the. T.  
 Biblical Instruction. 1833. M.  
 Birth, the New. T. Tel.  
 Do. Sermon on the New. 1830. T.  
 Do. Necessity of the New. G.  
 Do. Evidence of the New. G.  
 Births, Former. Oriya.  
 Blind Bartimæus. 1866. U.  
 Do. Girl, Story of a. 1863. H.  
 Do. Way, The. 1829. T.  
 Bliss, Means of. Mal. T.  
 Boaz, History of. 1859. T.  
 Bob, the Cabin Boy, (The Sailor Boy,) C. P. T. Tel. U.  
 Brahma Samaj, Lecture on the. 1869. U.  
 Brahmanhood, On. Oriya.  
 Brahmanism. 1865. T.  
 Brahmans, On the. 1800. B.  
 Do. Metrical Address to. 1867 T.  
 Brahman's Claims, On the. 1834. M.  
 Brazen Serpent, The. T. U. Punjabi. Persian.  
 Bribery Condemned. 1848. T.  
 Brotherly Love, On. Oriya.  
 Burden Bearer, The. Handbill. 1868. T.  
 Burmese Slave Girl, Account of a. 1858. Assamese.  
 Cain, History of. 1831. T.  
 Call to Salvation. H.  
 Calvary, Thoughts on. 1868. T.  
 Cankergold, Mr. 1857 T.  
 Caste, On. B. H. Mal. M. T. Tel. Assamese. Oriya.  
 Do. (Buddhist Tract). T.  
 Do. Evils of. 1867 H.  
 Do. Examined. C.  
 Do. Strictures on. C.  
 Do. Touchstone of. B.  
 Do. Among Christians, On. 1836. T.  
 Catechism. B. H. M. U. Assamese. Cachari. Naga. Garo.  
 Do. of Amer. Presbyterian Church. H. U.

- Catechism, on Apostles' Creed. 1859. T.  
 Do. Assembly's. G. H. Mal. T. U.  
 Do. do. with Proofs. T.  
 Do. Bible. T.  
 Do. Bible History. 1840. M.  
 Do. Brown's. Persian.  
 Do. Child's. 1853. G.  
 Do. Church. B. Mal. T. U. Sindhi.  
 Do. for Catechumens, Short. 1842. B.  
 Do. for Confirmation, Second. C. Mal. Tulu.  
 Do. Doctrinal. 1844. T.  
 Do. Elementary. 1833. G. M. T.  
 Do. for Enquirers, Short. U.  
 Do. on the Evidences of Christianity. B. T.  
 Do. Explanation of the. 1848. T.  
 Do. First. B. C. H. Mal. M. O. T. Tel. U. Khassia. Santali.

**Tulu.**

- Do. First Milk. T.  
 Do. First Steps to the Church. B. T.  
 Do. First Principles. Nos. 1 and 2. 1862. T.  
 Do. Gospel. G. M.  
 Do. Introductory. B. T.  
 Do. of Jewish History. 1855. T.  
 Do. on Lord's Prayer. 1836. M.  
 Do. Luther's Smaller. 1713. T. Tel.  
 Do. Methodist Episcopal Church, Nos. I—III. 1863. U.

**No. I. H.**

- Do. on Old Testament History. T.  
 Do. on New do. T.  
 Do. Principles of Religion. H. U. Tibetan.  
 Do. Protestant. 1830. T.  
 Do. Religious. Punjabi.  
 Do. Scripture. B. C. T.  
 Do. do. Doctrine. B. C.  
 Do. do. History. C. T.  
 Do. do. Names. T.  
 Do. Second. C. H. M. T. Oriya.  
 Do. Short for Beginners. H.  
 Do. Spiritual Doctrine. Tel.  
 Do. do. Lamp. T.  
 Do. do. Milk. T. Tel.  
 Do. Stillingfleet's. 1836. T.  
 Do. Rev. W Taylor's. T.  
 Do. on Ten Commandments. 1859. T.  
 Do. Thompson's. H. T. (Different.)  
 Do. on the Two Sacraments. 1864. T.  
 Do. Ulmann's. U.  
 Do. in Verse. B. H. T. U.  
 Do. Watts' First. B. C. H. Mal. T. Tel. U.

- Catechism, Watts' Historical. B.  
 Do. do. Second. C. Mal. M. T. Tel.  
 Do. Wesleyan First. C. T.  
 Do. do. Second. C. T.  
 Do. for Young Children. T. U.
- Catechist, about a Native. 1819. M.  
 Catechist's Manual. 1831. T.  
 Caution, A. Handbill. 1836. T. Tel.  
 Chamberlain's Tracts. U.  
 Check to Evil Propensities, A. T.  
 Cheer, Be of Good. Handbill. T.  
 Child at Home, The. Chap. I. 1837 M.  
 Child, Story of a. Mal.  
 Child's Picture Book. U.  
 Children, Pious. T.  
 Do. A Word about the. 1852. B.  
 Children's Food. 1822. T.  
 Choice Maxims. 1865. U.  
 Cholera, On. H. M. T. Tel.  
 Do. and Pilgrimages. M.  
 Do. and Small Pox. Tel.  
 Choose the Best. 1862. T. Mal.  
 Chowpai. (Native Metres.) 1854. H.  
 Christ, Account of. 1832. B.  
 Do. All in all. Handbill. 1868. T.  
 Do. Anointing of. 1833. T.  
 Do. Ascension of. 1835. T.  
 Do. Baptism and Temptation of. 1867. U.  
 Do. Birth of. C. G. M. T. U.  
 Do. do. Songs on the. C.  
 Do. Burial of. 1835. T.  
 Do. Character of. 1850. T.  
 Do. do. as Human and Divine. 1833. U.  
 Do. Closing Scenes in the Life of. 1862. B.  
 Do. Coming to Judgment, Sermon on. 1837. T.  
 Do. Compassion of, towards Sinful Men. 1819. M.  
 Do. Crucifixion of. 1842. U.  
 Do. do. and Resurrection of. 1867 U.  
 Do. Death of. B. Punjabi.  
 Do. do. the Chief Part of the Gospel. H.  
 Do. do. of, the Lord of Glory. U.  
 Do. Death and Resurrection of. G. U.  
 Do. Discourses of. 1826. M. T.  
 Do. Doctrines and Precepts of. G.  
 Do. Early Life of. 1862. B.  
 Do. Example of, in Time of Affliction. 1834. T.  
 Do. Following. Tel.  
 Do. Fruits of the Death of. 1848. H.  
 Do. is God. 1840. T.  
 Do. Glory of. 1851. B. Mal.

- Christ, History of. Tel.  
 Do. Incarnation of. Mal. T.  
 Do. do. in Verse. Mal.  
 Do. Instructions of. 1850. U.  
 Do. Kindness of, to little Children. T.  
 Do. Life of. B. H. M. T. U. Oriya. Punjabi.  
 Do. do. Handbill. T.  
 Do. and Mahomet. G. Mal.  
 Do. Mercy of. 1863. T.  
 Do. Miracles of. B. G. M. T. U. Oriya.  
 Do. do. versified. T.  
 Do. Names and Titles of. Oriya.  
 Do. Offices of. H.  
 Do. Resurrection and Ascension of. U. Punjabi.  
 Do. Shining on the Mount. 1857. T.  
 Do. Sinlessness of. Handbill. 1868. T.  
 Do. Sonship of. Sindhi.  
 Do. Sufferings of. B. C. G. M. T. U. Tulu.  
 Do. Teachings of. B. U.  
 Do. Temptation of. 1839. T.  
 Do. The. Tel.  
 Do. Titles of, Meditations on the. 1853. T.  
 Do. The True Guru. 1833. T.  
 Do. What think ye of. 1863. T.  
 Do. Who is. G. Tel.  
 Do. Who is the Lord Jesus. H.  
 Do. Witness of, Concerning Himself. 1866. U.  
 Christian and a Hindu, Dialogue between a. 1848. G.  
 Do. Hymns. 1829. U.  
 Do. Indeed, The. 1829. B. U.  
 Do. Records. Mal.  
 Do. Religion, Brief View of the. Oriya. Tel.  
 Do. do. Principal Truths of the. 1823. M.  
 Do. Truths in Marathi Verse. 1862. M.  
 Christianity and Hinduism to Divine Origin Contrasted, Claims of.  
 Oriya.  
 Do. Conversations on the Divine Origin of. 1853. M.  
 Do. Essence of.  
 Do. and Hinduism Contrasted. 1844. T.  
 Do. True? Is. Mal. Tel.  
 Do. and Muhammadanism, Comparison of. 1830. U.  
 Do. Rise and Progress of. 1852. G. M.  
 Do. What is. B. Oriya.  
 Christian's Creed and Christian's Prayer, The. 1861. U.  
 Christians' walking in Newness of Life. 1835. C.  
 Church of Christ, Sermon on the. Mal.  
 Do. History. 1865. Mal.  
 Do. Lessons. 1848. T.  
 Do. Polity, Sermon on. (Ek Waz.) 1866. U.

- Church Rules. Tulu.  
 Do. Sermon on the Unity of the. T.  
 Do. The True. T.  
 Churchman Armed, The Young. 1852. T.  
 Cleanliness, On. 1847. T.  
 Cleave to that which is Good. 1850. T.  
 Cocoa-nut Day. 1851. M.  
 Collects, The. Mal.  
 Come and Rest. 1858. T.  
 Come to Jesus. B. Oriya.  
 Comedies, The Evils of. 1835. T.  
 Comforter, The. 1847. U. Punjabi.  
 Commandments, the Ten. Sheet. H. B. G. M. T. Tel. U. Punjabi.  
 Sindhi.  
 Do. Lord's Prayer, and Creed. Punjabi.  
 Do. Exposition of the. B. G. Mal. M. T. Tel. Punjabi.  
 Do. with Scripture Proofs. 1842. H. Marwari.  
 Do. Taken from the Bible compared with the Romish  
 Decalogue. 1828. T.  
 Do. and Way of Salvation. H. U.  
 Communicant's Guide, The. 1856. T.  
 Communion and Confirmation Services. 1854. Tel.  
 Comparison of Accounts in Puranas and Hebrew Scriptures. M.  
 Do. of Hinduism, Muhammadanism and Christianity. U.  
 Concord between Light and Darkness? What. Tel.  
 Confession of Sin. Handbill. 1868. T.  
 Do. Auricular. H. 1868. T.  
 Confirmation, On. Mal. Tam.  
 Do. Instruction to Candidates for. 1851 T.  
 Do. Order of. 1858. T.  
 Do. Services. 1851. T.  
 Conflict of Truth. T. M.  
 Confusion of Tongues, The. G.  
 Conqueror over Satan and the World, The Great. H.  
 Conscience Awakened. 1844. T.  
 Consider your Ways. 1852. T. Khassia.  
 Consideration, Subjects for. 1835. B.  
 Contentment, On. 1831. T.  
 Contrast between the Godly and Ungodly. 1860. M.  
 Conversation, The. 1831. T.  
 Do. between a Brahman and Christian Minister. G.  
 Do. do. a Christian and an Idolater. 1834. T.  
 Do. do. a Father and Son. G.  
 Do. do. a Mother and a Daughter. 1823. B. Assamese.  
 Do. do. a Pleader and his Friend. 1855. B.  
 Do. at Puna. 1829. M.  
 Do. on Religion, Simple. 1863. M.  
 Conversion. T. Mal.  
 Conversions, (Hikayat). 1850. U.  
 Converts to Christianity, Hindu. 1838. M.

- Corruptible Body, The. 1831. T.  
 Counsel, Good. 1831. B. T.  
   Do. Religious. H.  
 Covetousness, On. 1845. B.  
 Cox, Memoir of Miss S. E. 1857. T.  
 Creation. B. G. H. T. Tel.  
   Do. and Fall, On the. Mal. Assamese.  
 Creator? Do you know Your. T.  
 Cripple, The. 1857. T.  
   Do. The German. U.  
   Do. Story of the. 1865. U.  
 Cross, The True. Mal.  
 Cruelty Forbidden. 1833. T.  
 Culprit's False Plea, The. 1824. T. Tel.  
 Cultivators, Letters to. (Bodhamrit.) 1867 M.  
 Cup of Divine Milk. 1834. Mal. T.  
 Cural, Scripture. 1857. T.  
 Custom, The Mirror of. 1838. T.  
 Czar and Peasant, The. 1863. H.  
 Daily Devotion. Oriya.  
 Dancing Girl, The. 1857 T.  
 Daniel and his Companions. C.  
 Darkness Dispelled. Tel.  
 Dawn of Wisdom. 1833. T.  
 Day of Salvation. H. 1863. T.  
 Death, On. Handbill. T. Tel.  
   Do. The Happy. 1846. T.  
   Do. Judgment, and Futurity. Oriya.  
   Do. of the Lord of Glory. U.  
   Do. Preparation for. G. M. T.  
   Do. Story of the Beginning of. 1863. U.  
   Do. Thoughts about. C.  
   Do. Where Men go after. G. M.  
 Debiki, Memoir of. Oriya.  
 Debt, On Being in. B. M. Oriya.  
 Decision of Character. 1844. T.  
 Declarations of our Lord, The Chief. H.  
 Dedication to God. 1847. T.  
 Deliverance from Bondage. (Quaid Qusha). U.  
 Demon Worship. Handbill. 1868. T.  
   Do. Folly of. 1855. T.  
 Devotedness, On. 1837 B.  
 Devotion, Real. H.  
 Depravity, Human. 1827. T.  
 Destroyer of Darkness. 1833. B.  
   Do. of Delusion. Tel. Oriya.  
   Do. of Error. 1837. O.  
 Destruction of Superstition. T.  
   Do. Part III. G.  
 Dharm Charcha. H.

- Dharm Git. G.  
 Dialogue between a Durwan and Mali. 1818. B.  
 Do. a European and a Native. 1819. B.  
 Do. Padre and a Brahman. 1818. B.  
 Do. Pandit and a Sarkar. 1818. B.  
 Do. Priest and an Offerer. 1819. B.  
 Do. Ramhari and Sadhu. 1818. B.  
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 Self-Improvement, Notes on. U.  
 Sermon on the Mount, Exposition of the. 1817 B. G.  
 Sermons, Banerjea's. 1840. B.  
 Do. on Doctrinal and Practical Subjects. 1851. T.  
 Do. Eighty-six Sketches of. 1857. T.  
 Do. on the Epistles. 1869. T.  
 Do. by Fabricius. 1867. T.  
 Do. by Hoernle. H. U.  
 Do. Osborne's Twelve Plain. 1845. B.  
 Do. on Profiting by the Word of God. 1844. B.  
 Do. by Schwartz. 1865. T.  
 Do. Sixteen. 1748. T.  
 Do. Sketches of. 1867. T.  
 Do. by S. De Rivea. 1862. U.  
 Do. by Rev. W Smith. (Tariq ul Auliya). 1849. U.  
 Services, Book of. 1861. T.  
 Do. Book of Occasional. 1851. T.  
 Shir-i-Tiflan. 1858. U.  
 Simple Susan. U.  
 Songs, Spiritual. T.  
 Soul, Child's Book of the. M. U.  
 Spiritual Doctrine. 1853. T.  
 Stories, Moral. 1863. U.  
 Do. Short. U.  
 Do. do. for Children. 1838. Tel.  
 Subratipam. 1857. T.  
 Summary of the Christian Religion. 1754. T.  
 Do. of Doctrine of Faith unto Godliness. 1789. T.  
 Summula Doctrinæ Christianæ. 1743. T.  
 Sunday First Lessons. 1860. T.  
 Sweet Savors of Divine Truth. T.  
 Synopsis Evangelica, Sec. Tichendorf. 1868. T.  
 Tales from Mrs. Sherwood, &c. Mal.  
 Do. for Women. B.

- Test of Religions. 1857. T.  
 Theologica Thetica. 1717. T.  
 Theological Class Book. 1852. T.  
 Do. Lectures, Syllabus of. C. Tel.  
 Do. Text Book. 1856. M.  
 Theology addressed to Hindus. 1838. C.  
 Do. Crisp's. 1838. T.  
 Do. Christian. 1865. T.  
 Do. Elementary Lectures on. 1860. B.  
 Do. Lectures on. U.  
 Do. (Talim Ilm i Ilahi). 1869. U.  
 Do. Manual of. Vol. I. 1850. U.  
 Do. Wenger's Outlines of Christian. Part I. 1848. B.  
 Thirza Goltzsch. 1845. B.  
 Threefold Cord, The. M. U.  
 Topical Questions on the Scriptures. 1844. M.  
 Touchstone of Truth and Falsehood. 1852. G.  
 Triumph of the Gospel, The. (William's Miss. Enter.) 1859. T.  
 Do. of Truth (Refutation of Popery.) 1753. T.  
 True Heroism. U.  
 Tyng's Christian Titles. 1864. T.  
 Types, Sketches of Sermons on the. 1856. T.  
 Upadesh Patr. 1862. Panjabi.  
 Upadeshak, Extracts from the. 1857. B.  
 Veda Tatwa. (Wilson's Introd. to Rig-Veda.) 1854. H.  
 Vocabulary of Scripture Names. 1867. T.  
 Watts' Scripture History. Mal. T. New Test. Khassia.  
 Way of Life, Hodge's. 1847. U.  
 Wayland's Moral Science. (Abridged.) 1859. T.  
 Way-Marks, Caldwell's Three. 1856. T. C.  
 Wesley, Life of John. 1868. U.  
 Wesley's Christian Perfection. 1868. U.  
 Woman and her Saviour in Persia. 1869. U.  
 Women of the Bible. 1866. H. U.

#### PERIODICALS.

- Almanacs. B. C. H. Mal. T. Tel.  
 Amirtha Vachani. (For Females.) 1856. T.  
 Arunodaya. (Dawn of Day). B. C. O. T. Assamese.  
 Aurora, The. 1842. T.  
 Bambad, (The Dawn.) Parsi-Gujarati.  
 Canarese Informer. C.  
 Do. Messenger. C.  
 Children's Friend. 1849. T.  
 Do. Lamp. T.  
 Do. Magazine. Mal.  
 Christian Messenger. T.  
 Do. Treasury. U.  
 Desabhimani. 1868. T.

- Desopakari. (Friend of the Country.) 1861. T.  
Dnyanodaya. M.  
Evangelist, The. 1843. B.  
Friend of the People, The. T.  
Friendly Instruction. T.  
Gospel Magazine. 1819. B.  
Gyan Dipak. (Lamp of Knowledge.) U.  
Gyanaruna. (Dawn of Knowledge.) 1849. Oriya.  
Hitavadi. (Friendly Adviser.) Tel.  
Kaukab i Iswi. U.  
Khair Khwah i Hind. (Friend of India.) U.  
Khair Khwah i Khalq. U.  
Lamp of Knowledge. G.  
Lamp of Truth. B. G. M. T.  
Lokmitr. (Friend of the World) H.  
Mission School Magazine. 1856. T.  
Missionary Gleaner. 1841. T.  
Morning Star. 1841. T.  
Prabodaya. M.  
Quarterly Repository. 1854. T.  
Satyearnab. (Ocean of Truth.) 1849. B.  
Shams ul Akhbar. 1869. U.  
Tamil Magazine. 1831. T.  
Treasury of Knowledge. Mal.  
Truthful Messenger. 1847. T.  
Upadeshak. (The Instructor.) 1847. B.  
Youth's Friend. 1859. T.





HINTS ON THE MANAGEMENT  
OF  
TRACT SOCIETIES IN INDIA.



HINTS ON THE MANAGEMENT  
OF  
TRACT SOCIETIES IN INDIA.

COMPILED BY

JOHN MURDOCH,

*Author of "The Indian Missionary Manual," "The Indian Year Book," etc.*

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—  
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## P R E F A C E.

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THE following "Hints" have been compiled chiefly for the use of the office-bearers of Tract Societies in India. One characteristic of a tropical country is the rapid changes in its European residents. Hence, as a general rule, Secretaries of Tract Societies each hold office only for a very few years. Every one has necessarily much to learn from experience; and it is greatly to be regretted that when this has been gained, too often it is lost to the cause by his removal.

The longer a person lives in India, the more numerous his engagements become. On this account, Missionaries well acquainted with the country are often unable to accept the Secretaryship of a Tract Society. It therefore not unfrequently happens that a young Missionary is appointed. Under these circumstances, his wisest course is to consult some of the most experienced members of committee; their advice may be obtained privately on important matters before they are brought forward officially. Many mistakes may thus be avoided, and much valuable time saved.

It is hoped, also, that some of the following suggestions may be found useful. The compiler has derived much assistance from two little works, viz., "Instructions of the Executive Committee of the American Tract Society to Colporteurs and Agents," and "Hints for the Regulation of Auxiliary Tract Societies, etc.," published by the Religious Tract Society. His connection with Tract Societies in India and Ceylon for more than twenty years, has also led to some suggestions. Several of the recommendations may seem so evident, that their mention may be regarded as unnecessary; but in nearly every case examples could be adduced proving the contrary.

The immediate cause which led to the preparation of this pamphlet was the following. The compiler, who is Agent in India of the Christian Vernacular Education Society, was requested

by the Committee of the Religious Tract Society to report upon their Indian Auxiliaries. Inquiries, with this object in view, continued for three years, with the advantage of annual visits to the three Presidencies, elicited some information, and showed to some extent what was wanted. For the reason mentioned at the commencement of the preface, the publication of some "Hints," like the following, seemed desirable. The compiler would especially express his obligations for valuable help to the Rev. G. Bowen, Secretary of the Bombay Tract Society; the Rev. R. C. Macdonald, Madras Tract Society; and the Rev. F. Baylis, South Travancore Tract Society. During a visit home, he has had the advantage of consulting G. H. Davis, Esq., LL.D., Secretary of the Religious Tract Society, Mr. Joseph Tarn, the Cashier, and other officers of the Society. He had hoped that the following pages would have had the benefit of their revision; but as other engagements required his return to India, they had to be printed off as soon as they were written. The sole responsibility, therefore, rests with the compiler.

To have done justice to the subject, a much longer time than could be devoted to it was absolutely necessary. Still, every attempt of the kind may aid in securing something better. Deficiencies may gradually be supplied, improved plans may be suggested, till a treatise worthy of the subject be ultimately obtained.

May the time soon come when "many shall run to and fro, and knowledge shall be increased;" when India shall cast her idols to the moles and to the bats, and acknowledge Him as her Lord, whose "right it is to reign."

BUTE, 1st September, 1870.

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HINTS ON THE MANAGEMENT  
OF  
TRACT SOCIETIES IN INDIA.

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I. ORIGIN OF RELIGIOUS TRACT SOCIETIES.

**Great Britain.**—Long before the discovery of printing, the early Reformers sent out their little tractates to enlighten mankind. Wycliffe's productions were the means of extensive usefulness. He wrote above one hundred volumes against Antichrist and the church of Rome, besides commentaries on Scripture, and the translation of the Bible into English. The works produced by the writers of this era were much impeded in their circulation by the expensiveness of the manuscript form in which they were sued. But in the fifteenth century, the discovery of the art of printing removed this formidable obstacle to the wide diffusion of truth, and gave a surprising impetus to the literary labours of the authors of the period, and thereby also to the opening Reformation. Luther appeared, and through his powerful publications many millions of people were brought to profess the Protestant faith. So great was the impression produced, that one of the supporters of the Romish Church exclaimed with dismay, “The gospellers of these days do fill the realm with so many of their noisome little books, that they be like to the swarms of locusts which did infest the land of Egypt.”

D'Aubigné mentions that, as early as 1524, a Tract Society existed at Basle. The SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE is the oldest organization of this kind in England. It commenced in 1698 with five members. Besides publishing Bibles, books, and tracts, it aids by grants in the establishment of new

bishoprics, in building churches and schools, etc. "The members are elected as attached members of the Church of England." During the year 1868-69, the receipts from subscriptions, dividends, etc., amounted to £30,946; the proceeds of sales were £86,007. The issues of Bibles, books, and tracts amounted to 5,756,134.

It was not till 1750 that a Society was formed in England on the principle of uniting Christians of different denominations in promoting the Gospel by means of the press. This Society was styled "The Society for Promoting Religious Knowledge among the Poor." In 1756 similar associations were commenced, both at Edinburgh and Glasgow. These societies, after a few years, became inefficient, but they had impressed many minds with the power of the press.

When the French Revolution broke out, about 1790, Mrs. Hannah More commenced a series entitled "The Cheap Repository Tracts," of which two millions were circulated during the first year. Her example was followed by Mrs. R. Wilkinson, of Clapham.

The Rev. George Burder was, under the good providence of God, the originator of the RELIGIOUS TRACT SOCIETY. He was among the number of those friends who, while they rejoiced in the wide diffusion of Mrs. More's tracts, regretted that they did not contain a fuller statement of the great Evangelical principles of Christian truth. He therefore felt the necessity of publishing tracts of a more decidedly religious character. In connection with the Rev. Samuel Greathead, he issued six tracts, exclusively religious. The publication of these tracts was committed to the care of a London bookseller. He had the superintendence of them but for a short time, when his bankruptcy interfered with their circulation, and led to a considerable loss on the part of the benevolent and disinterested writers.

The failure of this agent was a circumstance of considerable importance in connection with the formation of the future Society. Mr. Burder and his friend discovered that their private efforts were too limited to lead to any permanent results, and they determined to promote the formation of a Society to secure the object when the fitting time should arrive. On the 8th of May, 1799, after the preaching of the annual sermon for the London Missionary Society, Mr. Burder having explained his views to a goodly number of ministers, it was agreed that an adjourned meeting should be held the following morning. At this meeting about forty persons were present. After much conversation, the Society was established. The Rev. Joseph Hughes was appointed the first Secretary.\*

\* Chiefly abridged from "The Jubilee Memorial of the Religious Tract Society."

The progress of the Religious Tract Society will be seen from the following statement :—

	Benevolent Contributions.	Amount of Sales.	Total Annual Receipts.	Issues of Publications.
	£	£	£	
1800	204	263	467	200,000
1810	830	1,557	2,387	1,533,000
1820	1,667	4,915	6,582	5,626,674
1830	4,815	21,943	26,758	10,569,937
1840	6,353	51,101	57,454	19,425,002
1850	9,093	49,586	58,679	19,245,441
1860	10,632	95,280	105,912	41,710,203
1870	16,393	102,287	118,681	41,044,777

The foreign issues at present amount to about seven millions a year. The Society has published in 119 languages and dialects. The total circulation from the commencement is about 1,286 millions. About 10,755 different publications have been issued, of which there are at present about 8,000 on the Society's catalogue.

Numerous tracts have been issued by the Wesleyan Conference Office, the Monthly Tract Society, the Weekly Tract Society, the Baptist Tract Society, and by many private individuals. Among the last may be specially mentioned the series by the Rev. J. C. Kyle.

In Scotland, the chief agency for the publication of tracts is atirling. Through the Christian zeal and enterprise of a layman, Peter Drummond, Esq., many million copies of valuable tracts and periodicals have been issued. "The Religious Tract and Book Society of Scotland" appears to have been based on a Society established at Edinburgh in 1793 by Mr. John Campbell. Its first report under its present title was published in 1857. Colportage has been its chief work; at present 169 agents are employed, who are mainly supported by local contributions.

In Ireland, large numbers of tracts are issued from the Dublin Tract Repository.

**United States.**—The operations of the AMERICAN TRACT SOCIETY, established in 1825, are next in extent to those of the Religious Tract Society. The receipts during the year 1868-69 were as follows:—Subscriptions, etc., £25,453; sales, £71,824; total, £97,277. The circulation amounted to 15,369,981. A large proportion of the income from donations is devoted to colportage in America. The expenditure during the year on this account

amounted to £17,592. The foreign money grants amounted only to £1,300, of which the Continent of Europe received £320, Asia £970, and the American Indians £20.

**India.**—The first book printed in the vernacular languages of India seems to have been the *Doctrina Christiana* of Giovanni Gonsalvez, a lay brother of the Order of the Jesuits, who first cast Tamulic characters in 1577 \* Tamil type was also cut at Halle in 1710, when the Apostles' Creed was struck off. A fount was soon afterwards sent out to India, and the printing of the Tamil New Testament was completed at Tranquebar in 1715. The first Christian work printed in Hindustani seems to have been *Summula Doctrinæ Christianæ*, printed at Halle in 1743.

For many years, in India, the various missions were the chief publishers of religious tracts and books. Valuable aid was rendered in South India by the Christian Knowledge Society.

The first application received by the Religious Tract Society from India for the benefit of the native population was from the Rev. John Gordon, of Vizagapatam, in 1813. The first tract society in India was established by the Rev. John Hands, at Bellary, in 1817. As brief notices of the different tract societies which have been formed in India are given in the "Catalogue of the Christian Vernacular Literature of India," it will be sufficient to give below the dates of their establishment. Societies which have ceased operations are distinguished by an asterisk :—

- 1817 \*The Bellary Tract Society.
- 1818. The Madras Tract Society.
- 1822. The Nagercoil Religious Tract Association. About 1830, the Neyoor Branch formed itself into a separate society, called the Neyoor Tract Society. In 1855, the Nagercoil and Neyoor Branches were united under the title of the South Travancore Tract and Book Society.
- 1822. A tract association at Palamcottah, established on the same day, formed a branch of the Nagercoil Tract Society. In 1844, a separation took place, and the Tinnevelly Branch was then termed the Tinnevelly Tract Society. In 1864, the latter was affiliated to the Madras Tract Society.
- 1823. The Calcutta Christian Tract and Book Society.
- 1825. The Jaffna Tract Society.
- 1825. The Colombo Tract Society. The Kandy Tract Society was formed in 1847. In 1849, as the Colombo Tract Society had ceased operations, the Kandy Tract Society was merged into the Singhalese Tract Society. In 1859, the Singhalese

\* Bartolomeo's "Voyage to the East Indies," translated by Johnston, p. 395.

- Tract Society was incorporated with the Ceylon Branch of the Christian Vernacular Education Society ; but in 1867 a division took place, and a department was formed, termed the Ceylon Religious Tract Society.
327. The Bombay Tract Society.
- 327 The Benares Tract Society. This society ceased to exist in 1829. In 1834 it was re-established for the districts of Benares and Chunar, as a branch of the Calcutta Tract Society. In 1844 it was formed into a distinct organization, sometimes styled the Central North India Tract Society. The Agra Tract Society was formed in 1848. In 1853, the Benares Tract Society was amalgamated with the Agra Society. In 1858, the Agra Tract Society assumed the title of the North India Tract and Book Society, and the head-quarters were removed to Allahabad.
330. The Malayalam Tract Association seems to have been formed about this time. In 1842, there was a separation into the North Travancore and Cochin Tract Association and the Quilon and Treandrum Tract Association. Both have now been affiliated to the Madras Tract Society.
- 337 The Bangalore Bible and Tract Society.
340. \*The Vizagapatam Tract Society.
353. The Gujarat Tract Society.
363. The Punjab Tract Society.
- 

## II.—ORGANIZATION.

### GENERAL COMMITTEE.

**Selection.**—All evangelical denominations should, if possible, be represented. The exclusion of any would be regarded as a slight. The Parent Committee are one-half evangelical members of the Church of England, and one-half members of other evangelical Churches. When practicable, this seems the best proportion. It can always be kept in view when lay members are elected. According to the rules of the Calcutta and the Bombay Tract Societies, all Protestant ministers who are members of the societies are members of the committees, or at least entitled to attend and vote.

In some cases there are large missions without representatives in the head-quarters of a tract society. Under such circum-

stances it is desirable that one or two *corresponding members* should be appointed, for consultation on important questions.

**Number.**—The Parent Committee contains twelve members, but there are in addition six trustees. As a general principle, committees should not be large, but should rather be composed of members interested in the work, and likely to attend. Business will be conducted more satisfactorily. Large committees give much trouble in sending round notices and papers, while the members are often irregular in attendance, trusting that others will be present. It has happened that a resolution passed by one set of members has been reversed at the next meeting by a different set. When members are few, care should be taken to fill up vacancies with promptitude.

**Duties.**—Regularity in attendance at meetings is essential. Without this, it is impossible, in many cases, to give an intelligent opinion. Punctuality is also important, as by it much valuable time is saved. “It is frequently remarked that the first symptoms of decay in a society appear in the committee-room.”

Some members content themselves with merely being present. Almost the entire burden is thrown upon the officers. This ought not to be the case, for the latter, as well as members of committee, have important duties of their own. Labour should therefore be shared as much as possible. The officers should be aided by suggestions, as well as by opinions on matters brought forward. In various other ways, assistance may be rendered. While every plan should be duly considered, prolonged discussions on trivial points should be avoided.

#### OFFICERS.

**The Secretary.**—This officer is, or ought to be, the mainspring of the society. Unless he is efficient, the efforts of the best committee will be of comparatively little service. The greatest care should be taken in the selection. When a vacancy is to occur, a sub-committee should be appointed to recommend the best person available for the office. It is most undesirable to make any appointment at once, and especially to propose that some one present should be elected. The fitness of a person for such an office, it is evident, cannot be properly discussed in his presence.

It is scarcely necessary to remark that the secretary should take a deep interest in the society’s work, and possess sound judgment, energy, and orderly habits, combined with a conciliatory spirit. The difficulty is to get the right man. As a rule, the persons best qualified have their hands already full, and are unwilling to accept the office. No one, however, should decline it without prayerful

consideration. The press is a mighty engine for good or evil. To a man aiming at usefulness, there are few positions more desirable than the office of secretary to a tract society. His influence extends to every Christian agency in the Presidency; and may reach many millions of heathens or Mohammedans.

The following are some of the duties of the secretary:—

1. To prepare and issue notices of meetings. To take down and enter all the minutes of the committee. To see that all minutes receive due attention.
2. To receive and answer all letters and communications. To examine occasionally the correspondence of the assistant-secretary.
3. To superintend the stock in the depository, and forward orders for publications.
4. To attend to all matters relative to the publishing of tracts and books.
5. To prepare the annual report, and circulate it when printed.

While the secretary should carefully consider and bring before the committee all suggestions received regarding the better working of the society, the initiation in many cases must spring from himself. Judgment and energy on his part will call forth effort from others, and the society's operations may be greatly extended.

**The Treasurer.**—As a rule, the secretary should be a missionary, as being better acquainted with the wants of the people. When a layman is secretary, the *tendency*, though such is not always the case, is to neglect vernacular work. On the other hand, the treasurer should be a layman, if possible. It is no easy matter to get one sufficiently interested to accept the office. In some cases treasurers will simply receive money *sent* to them, sign cheques, and look over accounts. They ought to do more, relieving the secretary of all labour connected with the collection of subscriptions, etc.

It is most important that the superintendent of the depository should feel that he is under careful supervision. Neither Christian character nor respectability should be regarded as a sufficient guarantee without this. Men supposed to possess both have given way to temptation, simply because they were considered so trustworthy that their accounts did not require strict examination. *Some one* should be responsible for the accounts. If bankers or a mercantile firm act as treasurers, either a *financial secretary* should be appointed, or the general secretary must do the work. The former alternative is preferable.

The duties of the treasurer, or financial secretary, are as follows:—

1. To sign all bills. To apply to the committee for orders to pay accounts, and to take vouchers for all payments.

2. To supervise the keeping of the depository accounts.
3. To examine the cash in the hands of the assistant-secretary, and check the cash account at his discretion.
4. To superintend the collection of subscriptions.
5. To lay before the monthly meetings of committee a statement of the finances.
6. To propose measures for the increase of funds.

#### PUBLICATION SUB-COMMITTEES.

Manuscripts offered for publication are handed over to sub-committees, composed of the most experienced missionaries available.

Perhaps the most common fault of publication sub-committees is want of sufficient firmness in rejecting compositions not up to the mark. In the limited missionary circle, nearly all are personal friends, or at least acquaintances. When a missionary offers a tract on which he has bestowed some labour, his friends on the sub-committee find it difficult to state their opinions freely. The object is good ; the sentiments are unobjectionable ; but the whole is feebly written and wants point. Influence has frequently secured the printing of such tracts. The selling system is a great safeguard against their publication. When tracts are given away, any in hand are sent. When a missionary, however, has to purchase tracts, and especially if he has to sell them, he considers which are the best, and dull tracts remain in the depository.

Manuscripts should be considered on their own merits irrespective of authorship. They should be examined by men of different societies, in different parts of the country. Missionaries in the interior should be consulted as well as those in the Presidency cities. The neglect of this has, in some instances, occasioned the loss of support. The opinions of competent native Christians are of great value. As a rule, they should first be consulted, and their unbiased opinions should be obtained. If a missionary says to a native agent, "I think so and so of this tract, read it and tell me your opinion," the judgment given will, in most cases, be worthless. Two European and two native members at the Presidency, with one European and a native at an out-station, may be consulted. If more are asked, there is great delay, and manuscripts are apt to be lost in transmission. To guard against the latter, the name of the Society should be written on the manuscript itself as well as on the label. In cases of special difficulty, more members may be consulted, but ordinarily the examination is more thoroughly done by a small number than by many who trust to one another.

The criticism of tracts will be facilitated and rendered more methodical by the use of a form. The following is a combina-

tion of those used by the Parent Society and the Madras Tract Society :—

**Title of Tract.**—Could *title* be improved ?

**Matter.**—State the general subject and aim.

Containing Gospel ?

Free from error ?

**Style.**—Grammatical ?

Idiomatic ?

Attractive ?

**For what Readers.**—Christian or heathen ?

Educated or illiterate ?

Have you found it liked, and by what class ?

Is it likely to sell ?

Shall it be reprinted, altered, or rejected ?

*Date*

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*Signature.*

In printing such forms, sufficient space should be left for the replies to the questions.

To bring tracts more under scrutiny, it is very desirable that the rule of the Madras Tract Society should be generally adopted, viz., to require an English translation of every tract *before it is printed*. It is not necessary to translate every manuscript sent for examination.

*Intelligibility* should be carefully secured. It has been well observed, “Where the mass of readers are but little acquainted with divine things, and their minds unaccustomed to application, they need to have truth made clear as the light of day.” It is a besetting fault of native writers to use a Johnsonian style, quite beyond the comprehension of ordinary readers. Even where this is not carried to such an extent, there is a tendency to use a dignified book language. All over the world, however, there is a movement in favour of a more colloquial style. By far the best test of the intelligibility of a tract, is to read it to a native of the class for whom it is designed, and question him about its meaning. This should be carefully done.

The probable *popularity* of tracts must be decided mainly by natives. There are tracts which seem illogical, tedious, and puerile to Europeans, which are much liked by the people; whereas others which seem striking to the former, are not at all appreciated by the latter.

The following rule of the Parent Society should receive special attention :—

“There should be some account of the way of a sinner’s *salvation* in every tract. It is highly proper, indeed, and greatly conducive to their

utility, that tracts should be on different subjects ; but in all there should be shown the method of a sinner's recovery from guilt and misery, by the atonement and grace of the Redeemer. So that, if a person were to read but one, and never had an opportunity of seeing another book, he might be plainly taught that, in order to his salvation, he must be born again of the Spirit, and justified by faith in the perfect obedience unto death of our Lord and Saviour Jesus Christ. A tract without this would be very defective indeed."

Members of publication sub-committees cannot be expected to examine every expression in *volumes*. Each work of some size, after it has passed the sub-committee, should be entrusted to an *editor*, if the author is unable to carry it through the press.

#### BUSINESS ARRANGEMENTS.

**Meetings.**—The Parent Committee meet weekly, and although the members have other onerous duties, they attend with great regularity. In India such frequent meetings are not yet necessary. *Monthly* meetings, however, are desirable. If held only quarterly, interest flags and business is delayed. The meeting should be held on a fixed day, *e.g.*, the second Monday of the month. Members can thus fix other engagements accordingly.

**Order of Proceedings.**—The following arrangement, adopted by the Madras Tract Society, facilitates intelligent decision on matters brought forward. A tin box is sent round to the members shortly before each meeting, containing the following papers : 1. Copy of the minutes of last meeting. 2. Monthly abstract, showing the state of the funds, issues of publications, etc. An explanation of this is given in a subsequent chapter. 3. List of subjects to come up at next meeting, with letters referring to them numbered and docketed. 4. Letters for information. 5. Specimens of new publications.

*Minute Books* should be of considerable size. If small, they require to be numerous, they are apt to be lost, and reference is troublesome. The minutes should be neatly copied into the book, with marginal headings to facilitate reference. The resolutions should be numbered, and slightly indented to catch the eye.

**Letters.**—All letters received of any importance should be docketed and filed. An alphabetical arrangement is the best for ready reference. A list should be kept of all the secretary's letters, and copies of those of importance should be entered in the letter book. The assistant-secretary should do all that is necessary in this matter.

**Sets of Publications.**—Some publications of societies have been entirely lost. Their very titles are unknown. Duplicate sets of all publications, including reports, should be bound and carefully preserved. Single tracts are very liable to go astray.

**Library.**—Each society should possess a copy of all the Christian publications existing in the vernacular languages in which it publishes. Some of the heathen books would also be useful for reference. Copies of English works suitable for translation would be of great service. All books in the library should be entered in a catalogue. A note should be taken of books lent.

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### III.—PREPARATION OF TRACTS AND BOOKS.

**Lack of Writers.**—The greatest difficulty that tract committees in India have to overcome, is to secure really good tracts. This is not surprising. Even at home, with 30,000 ministers, and perhaps as many laymen accustomed to write, the number of persons capable of producing really effective tracts is limited. In India there are only about 600 European and American missionaries. It is true that there are about three times that number of native ministers and catechists, but with a few noble exceptions they have hitherto done little for Christian vernacular literature.

Most men, from the want of the requisite gifts, are unable to write striking tracts. At the Ootacamund Conference, the Rev. J. Hoch, after stating that Christian books must be prepared chiefly by missionaries, added, “Still we should commit a mistake if we were to assume that all missionaries, or most missionaries *ex officio*, are called by their Divine Master to write books.”\* Of course people are bad judges of their own compositions. As already stated, the members of revision committees should strictly reject all tracts which are below the mark. Although no amount of effort, no advice, can enable some men to write effective tracts, persons at all competent may greatly improve their compositions by examining wherein they fail, and considering the suggestions of judicious friends. In some cases, writers, whose first attempts were rejected, have eventually produced excellent tracts.

\* Report, p. 273.

**Defects.**—One or two of the chief defects in tracts may be noticed.

1. *Dulness.*—Of all faults this is probably the most common. It has been well remarked,

“A mere plain didactic essay on a religious subject may be read by a Christian with much pleasure ; but many persons for whom these tracts are designed would fall asleep over it. There should be something to allure the listless to read, and this is best done by blending entertainment with instruction.”\*

Money spent in printing dry tracts is worse than wasted, for they create a prejudice against all tracts.

2. *Want of Adaptation to India.*—This has been forcibly put by the Rev. J. Long :—

“The Hindus in their own writings show a great fondness for metaphors and symbols : from the days of Kalidas, who ransacked all nature to furnish him with images, they have exhibited this. The Bible, as an oriental book, is constructed on the same principle, and our Lord taught by parables. But our religious tracts and books generally show nothing adapted to this taste : they seem to have been written rather amid the fogs of London or the ice of St. Petersburg, than in a country with the associations of the gorgeous East.”†

J. Muir, Esq., D.C.L., further shows the need of adaptation :—

“In order to write in a manner intelligible to the Hindus, or, in fact, to any other people, it is essential to bear continually in mind what they know and what they do not know ; how they think, and reason, and feel. The Hindus, whether literate or illiterate, live in a region of thought as different from our own as can well be conceived. Their intellectual habits, their moral temperament, their religious ideas and traditions, their associations, their customs, are all distinct from ours : of much that we know they are inevitably ignorant, while they have many notions and much information with which we are unfamiliar ; and many of their theories and of their principles of judgment and action are discrepant from ours.

“It is a very unphilosophical, as well as practically an unpromising course, to address people so circumstanced just as we should address our own countrymen, or the people of any other European nation whose religion, philosophy, and culture are either identical or cognate with our own. In writing for Hindus we must not write as if they understood things of which they are ignorant, or treat as recognised any truths which they would either controvert or hesitate to receive as self-evident. On the contrary, we must directly and categorically explain to them whatever they do not know, and establish on reasonable grounds all those principles, which they may either refuse to admit or fail to perceive.

\* Religious Tracts, p. 12.

† Bengal Conference Report, p. 131.

We must not suppose them to be acquainted with all the facts with which we are familiar, or imagine that they, as a matter of course, comprehend all the allusions which are intelligible to ourselves. We must endeavour to put ourselves in their place, and to view every thing from their stand-point. Thus only shall we succeed in making ourselves thoroughly and easily understood.”\*

One of the most common modes of acting contrary to the above recommendation is the use of Scriptural references and allusions which are quite unintelligible to the heathen. The readers are addressed as if familiar with the Bible.

**Means to be Adopted.**—A few observations may be offered on the points essential to popular tracts.

1. *A Striking Title.*—So far as the subject matter is concerned, purchasers are generally more guided by this than by anything else. Very often the title is the only part read before the tract is bought.

The Rev. J. Evans, Allahabad, is one of the most successful sellers of Christian publications in India. The course he pursues with regard to Scriptures is noticed under Bible Colportage. He makes the following suggestions with regard to titles :—

“The point seems to be this: to call a book by some name with which the people are familiar, so as to give them at once an idea of its contents. I feel fully persuaded it is a grand mistake to call tracts and books for the heathen by names which the people in general cannot understand, or by *long* names. Their own books have the simplest names possible; such as ‘Sukh Sagor,’ Sea of Joy, ‘Prem Sagor,’ Sea of Love, ‘Ramayan,’ Ram’s House, etc.

“We should in this respect take a lesson from them, and give *short* and *simple* titles to all tracts and books intended for sale among Hindus. I sold several tracts freely by *changing the title*, when otherwise not one would sell.”

The word “story” attached generally takes, at least if connected with something familiar. The title of the tract, “The Mango Story,” has sold thousands.

The following extracts from reports of the Bombay and the Madras Tract Societies further indicate native feeling :—

“The Rev. Sidoba Misal says that the quarter and half anna tracts are most readily purchased, especially if the name of Christ be not on the title-page. Such tracts as “Ram Nawami,” “Gunes Chaturthi,” “Atmarampunt,” etc., have the readiest sale. Mr. Sidoba Misal thinks that the sale of even such excellent works as “A Comparison of Christ and Krishna,” “A Comparison of Hinduism and Christianity,” is

\* Preface to “Examination of Religion,” part ii.

hindered by the words Christ and Christianity on the title-page."—Bombay Report for 1865.

"It is worthy of remark, that many persons would not buy tracts which had anything about Jesus Christ in their title, but that they bought readily such as "The Way of Salvation," and those whose title did not directly intimate their contents."—Madras Report for 1863.

An *offensive* title is objectionable. The compiler once came across a Roman Catholic tract, styled "The Lying Protestant Religion." He threw it down with disgust.

Superstitious Hindus dislike the word death in a title as inauspicious. A missionary offered a heathen a tract on the death of Christ. The man refused it saying, "Do you wish to cause my death?"

The native titles of books often give no idea of the contents. "The Necklace of Jewels," "The Rose Garden," "Cup of Nectar," are specimens. It is desirable that tracts should have an English title indicating the subject, and a native title to attract purchasers. The general practice has been to give too much prominence to the English title. Often the whole of the first page is English, except a short native title. This is decidedly objectionable. The other extreme is not to give any English whatever. The chief design of this, in some cases, is to give the tracts as native a look as possible, and prevent the people seeing at a glance that they are Christian publications. Under certain circumstances this may be advisable; but, as a general rule, an English title in *small type*, not in a conspicuous place, does no harm. The Bombay tracts, which sell largely, have English titles. The following are one or two of the advantages of an English title:—

There are some Europeans in India who distribute tracts although they cannot read the native language. If there is no English title, they cannot tell what they are giving, and the interest is lost to a large extent. When there are no English titles, the tracts are generally mentioned in the reports under the native names, sometimes even in the native characters. Especially to people in England, who look at the Parent Society's Report, such outlandish titles are repulsive, and the pages where they occur are skipped over. If a Chinese Tract Report stated that 10,000 copies had been printed of the tract "Tin-yang-tung;" that the tract "Shang-hong-kow" was inquired for eagerly, but that there were few purchasers of "Lin-ki-ti;\*" of what interest could this be to people in England? Suppose, however, it was stated that the first was the "Life of Christ," the second "The Evils of Opium Smoking," and the third "What is Christianity?" the information would be much more appreciated. A recent

\* These are imaginary combinations.

extract from *Punch* will show the feeling in England about "Indian jargon."

"This is what I am in the habit of receiving from my nephew in India. Am I always to be subjected to this whenever I open a letter from that country, and are Indian correspondents to be permitted to ram their native jargon down the throats of their relatives in this country?" (Letter follows.)

"What I wish to know, *Mr. Punch*, is, why my correspondents in America, China, Australia, Russia, and Austria, do not indulge in the same charming habits?"

Tract and missionary reports, at best, are not considered very pleasant reading. There is the more reason why they should not be interlarded with repulsive foreign words and phrases.

The native titles, sometimes composed of difficult Sanskrit or Persian combinations, are not unfrequently unintelligible to the missionaries themselves. There is an excellent Hindi tract by the late Rev. J. Parsons, "Hindu Objections Refuted." The native title is *Badnibibaran*. When Mr. Evans held up the tract asking, "Who will buy *Badnibibaran*?" the reply was, "What is *Badnibibaran*?" and he could not obtain purchasers.

The Parent Society's Second Series Tracts, intended for sale by hawkers, have generally a few explanatory remarks on the title page. Thus, Naaman's cure is given as follows: "The Wonderful Cure of Naaman, General in the Syrian Army, who was directed by a prophet to wash in the river Jordan; with a particular account how he heard of the prophet by means of a little captive maid." A few remarks of a similar character would perhaps be useful.

2. *An attractive Beginning*.—Some English narrative tracts commence with moralizing or platitudes. This is to be avoided. Attention should be secured by beginning at once with the narrative. The moral can be drawn at the conclusion.

3. *A copious use of Similes, Proverbs, and Familiar Quotations from Native Books*.—The Rev. I. Stubbins says:—

"I very much like the plan of introducing pertinent quotations from their own books and shastras into addresses. Some of them are very striking; and my impression is that the people will generally understand your subject, as these references serve as a key. They are familiar with them, and doubtless such an address is more attractive to them, while it increases their respect for your character and person, as 'a wise man who knows their books and system.'"<sup>\*</sup>

This applies equally to tracts. Already in some languages

\* Conference of Bengal Protestant Missionaries, p. 58.

collections of native proverbs and poetical anthologies have been published, which will be of great service in the above respect. It is desirable that they should be arranged specially for missionaries, grouped so as to illustrate Christian truth and duty.

4. *Proceeding from the Known to the Unknown.*—By this is meant using something with what the people are familiar to illustrate Christian truth. Various means may be adopted with this view.

(1). *An Appeal may be made to the natural feelings common to the Human Race.*—The exquisitely beautiful parable of the prodigal is understood and felt everywhere; so also the affecting exclamation, “The ox knoweth its owner,” etc.

(2). *The daily occupations of the people may be turned to account.*—Our Lord’s discourses afford the best examples. As the bulk of the people are engaged in agriculture, such subjects as “Sowing and Reaping,” “The Barren Tree,” “Prayer for Rain,” etc., will be specially interesting. “Buying and Selling,” “The Bad Rupee,” “Losses and Gains,” etc., are other subjects.

(3). *Hinduism may be the means of securing attention.*—There are two extremes which ought to be avoided. One is more common among native writers—dwelling too much upon heathenism, and giving too little of the Gospel. There are a few tracts which contain little else than disgusting details respecting the crimes of Hindu gods. Some object to such entirely; but intelligent native converts assert that many of their countrymen are so brutish and have so little sense of sin, that such exposures of Hinduism are necessary. Still, no tract should be published without a statement of the Gospel.

The other extreme is to make no allusion to heathenism. This advice is sometimes given by men who merely theorise about missions, or by missionaries who come little in contact with the people. The late Rev. A. F. Lacroix said at the Bengal Missionary Conference :—

“ Yet, he would not avoid all attacks on Hinduism. It is absolutely necessary to expose its falsehood, and all the more on account of the prevalent belief of the people that all religions are equally good, that Christianity is best for us, but that Hinduism is best for them.”—Report, p. 64.

Captain McMahon, in his paper read before the Punjab Missionary Conference, says :—

“ The best plan seems to be to expose the errors of Mohammedanism and idolatry, just as much as may be needed to contrast the leading truths of Christianity with these systems; so that the full exhibition of the

Gospel of Jesus, rather than a crusade on heathenism should be the ruling principle in the preacher's mind."—Report, p. 16.

Some of the most popular tracts in Bengali are those on Durga, Siva, the Ganges, and other objects of worship. In the Bombay Presidency, some of those which have the largest circulation are on the most noted places of pilgrimage. The Rev. Dr. Murray Mitchell, who has written several of them, says he felt that it was "very important to meet the people of this country upon those subjects that possess for them the highest interest, and discuss the questions around which cluster, as a matter of fact, their warmest affections." Still, much Christian truth may be interwoven in a tract commencing with some Hindu god or shrine. The most popular native books have similar subjects, and Christian publications starting with them, will sell more readily than any others.

Strong irony is used by the prophets in speaking of idolatry, and in some cases it may be employed with advantage. The general rule, however, should be "speaking the truth in love." The late Bishop Blomfield remarked, "The surest way of bringing a man to acknowledge his errors is to give him full credit for as much as he has discovered of the truth." Dr. Muir says:—

"An indirect condemnation of error will often be wise, when we had at first sight supposed that direct and open denunciation was necessary. And even when it may be necessary openly to denounce evil and error, this should be done in the way least likely to offend the national pride, jar on the prejudices, or wound the religious feelings of those we are seeking to persuade."

5. *The use of narratives and allegories.*—The Rev. D. Fenn says:—

"It seems to me that tracts drawn up in the style of Tamil tales, for which, of course, the histories of the Old and New Testaments would furnish ample material, and this done by sensible native Christians, and with a view to the heathen, would be more likely to be read and sought after than most of our present tracts. The tracts in the children's series approach nearer than most to what I mean. For it is not merely the scarcity of readers that is so serious a hindrance to the tract distributor, but even more, the absence in the native heathen mind of all love of reading anything, except that it has the rhythm and sing-song of native poetry, or the absurdities and indecencies of native stories. The love of rhythm and poetry has been drawn into the service of Christianity by tract writers; why should not a similar attempt be made with the love of tales and stories?"—Madras Tract Report, 1861.

Very few narratives from English tracts possess any interest to the people of India. Some English allegories, in a modified form, may be turned to account.

6. *Poetry should be largely employed.*—A missionary remarks,

"Bad poetry is more attractive to the natives than the best prose." The bulk of the native literature is in verse, and most of the people are still in the ballad stage. Strenuous efforts should be made to secure effective tracts in poetry.

7. *The use of dialogues.*—Of these the people are very fond. Each speaker should use the language appropriate to his position in life.

8. *The introduction of woodcuts when practicable.*—This will be noticed more at length in a subsequent chapter.

#### MEANS OF OBTAINING GOOD TRACTS.

Some of the means of securing this most important object may be briefly noticed.

1. *Each language should be enriched by the best tracts which have appeared in any of the Indian vernaculars.*—Many of the native works are free translations from the Sanskrit, and exist in the principal languages of India. Some tracts are so local in their character as not to permit translation; but this is not the case with the majority. If corresponding proverbs and poetical quotations are carefully sought out, many of the most popular tracts may be reproduced in any of the Indian tongues. To afford facilities for this, the compiler has published three volumes of translations of Indian tracts.

2. *Existing talent should be cultivated.* Every inducement should be held out to writers who have produced the best tracts, to prepare new ones. Subjects on which tracts are specially [wanted] should be mentioned.

3. *Prizes, in some cases, may be offered with advantage.* This plan has been occasionally tried. Where the number of native Christians, as in the Tamil country, is comparatively large, it has called forth many competitors. There were 159 compositions sent in for six prizes for handbills offered by the Madras Tract Society. Some good tracts have thus been secured, though it must be confessed that there have also been failures.

4. *English tracts may, in some cases, be adapted to India.* The compiler has spent much time in examining more than five thousand English tracts to ascertain which of them might thus be turned to account. Only a very few, even if Orientalized, would be useful among the heathen. A number, however, would yield valuable materials for tracts for native Christians; and a still larger number would afford some suggestions. English names

are sometimes unnecessarily retained in translations of English tracts. In one tract the compiler has met with, "Black" has been made "Balak;" in another, the English title has been adopted, "Tee Sinnersu Prendu," "The Sinner's Friend." On the other hand, the English tract, "Little Rosa," is styled in Tamil, "The Story of Sundari," which tends to make it popular.

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#### IV.—SELECTION OF TRACTS AND BOOKS.

**Importance.**—The funds available for printing are very limited. It is of great consequence, therefore, that the publications selected should be of the most useful character. Most tract societies in India have not acted upon a plan. The general course has been to accept any MSS. offered, if suitable. It is true that, in this way, some very valuable publications have been secured; but it has also happened that money has been expended in printing books of comparatively little value at present, when others were urgently required. Thus, some time ago a translation of Paley's "Horæ Paulinæ" was printed in Canarese. One of the most experienced missionaries in the Canarese country writes of it as follows :—

"Paley's 'Horæ Paulinæ' has been done in Canarese, but it was rather as an intellectual freak, at the cost of prodigious labour and much money, and even so, the book is of no use. A native capable of understanding and appreciating this book in the vernacular I have never yet found. Those who are able to study it in *English* might derive advantage from it."

About thirty years ago, the Parent Committee suggested to the Calcutta Tract Society a list of books for publication. A list was also drawn up by the Calcutta Committee, and through the efforts of Macleod Wylie, Esq., and other friends, many of the books mentioned were afterwards issued. It is very desirable that a somewhat similar course should be followed by all the tract societies in India. Instead of waiting for any tracts and books which may chance to be offered, there should be a careful survey of those which already exist, and a list should be made out of those which are most wanted. The list might be printed annually on the wrapper of the Report, with such alterations as might be necessary. A missionary would thus know how he could employ his time in the preparation of tracts, etc., with most benefit. He

could select the subject he preferred of those mentioned. It would be well to inform the secretary of the tract society of his intention, that two persons might not be at work on the same subject.

**Classes of Publications.**—The three great classes [of publications are *tracts*, *books*, and *periodicals*. The subdivisions of each may be briefly noticed.

**I. TRACTS.**—Under this head may be included *handbills*, or short four-page tracts, which are eminently suited for free circulation in India. As a rule, the people read slowly. Frequently, when a tract is given, the only part read is a little at the commencement. Hence, as a general principle, tracts of any size should invariably be sold, both on account of their expense, and as a guarantee that they will be read. Missionaries, however, may freely give away handbills, after preaching, to persons who have listened with attention, and are able to read.

*Small four-page tracts* are also mentioned. These are probably preferable to handbills. The lines are shorter and more easily read. They may be of the same size as the handbills, but folded in the middle. A very neat series of this kind has been issued by the American Madura Mission.

The tracts should have ornamental headings or woodcuts, if available.

*Leaflets* with select Scripture texts, are extensively circulated at home. A trial of them has been recommended in India. *Placards*, with texts in large letters, have also been suggested. At home, undoubtedly part of the value of these brief Scripture extracts arises from their recalling perhaps long-forgotten lessons. In India it is doubtful how far they would be understood. Still, the proposals are worthy of notice, and, by a careful selection of texts, obscurity might, to some extent, be avoided.

Tracts, strictly so called, may be subdivided as follows:—

1. *Tracts for Hindus.*
2. *Tracts for Muhammadans.*
3. *Tracts for Educated Natives.* Among this class are included the members of the Brahma Samaj, and others who have lost faith in Hinduism. As a rule, they have a fair knowledge of English, and prefer tracts in that language. Tracts suggested for their benefit may, perhaps, be noticed in a separate publication. The present chapter treats only of tracts and books in the vernacular.

*4. Tracts for Roman Catholics.*

*5. Tracts for Protestant Christians.* These may be subdivided into tracts for adults and children. Some publications of this class will also be useful among Hindus.

*6. Tracts for general circulation.* These will be mainly short tracts for free distribution.

**II. BOOKS.**—The main subdivisions will be the same as for tracts. The only addition will be books for mission native agents.

**III. PERIODICALS.**—The influence of the periodical press at home is immense. The native newspapers are a growing power in India. Christian periodicals have yet been tried only on a very limited scale. As might be expected, the success has been greatest in the Tamil country, containing the oldest and largest missions. Christian periodicals deserve every encouragement. They tend to prevent intellectual stagnation ; they carry the readers beyond the little circles in which they live, and give them an interest in the whole human race ; higher ideas of G-d's wisdom in creation are diffused ; Christian truth is unfolded, and a stimulus is given to every good work. Their peculiar value consists in the regular repetition of the influence. Blow after blow can be given till an impression is produced. Periodicals will have a most important bearing upon the raising up of an intelligent, self-supporting native Church. It may be objected that the circulation of Christian periodicals in India is small contrasted with the large numbers issued at home. But it must be remembered that at the commencement in England the circulation was equally limited. It is only of recent years that the periodical literature of England has attained its present gigantic dimensions. Though the native Christian Church in India may still be small, yet it is through it, under God, that the evangelization of the whole country must be mainly brought about. Efforts for its enlightenment must, therefore, not be despised on account of the scale on which they are carried on at present.

*Almanacks* may be included under periodicals. If well got up, they will have some sale ; but the want of astrological details prevents their extensive purchase by Hindus.

**Suggested Lists.**—To afford some assistance in the selection of subjects for tracts, the compiler has examined the titles of the principal publications of this class both in India and Britain, and noted those most likely to be useful. References have been given

to some tracts on the same subjects. The General Catalogue of tracts in the vernacular languages of India will show the topics on which tracts have been published in India. Translations of them can be obtained, if necessary, through the local societies. The lists contain the titles of about 500 tracts for adults, and 100 tracts for children.

To prepare the list of books, the compiler examined the titles of 80,000 books, and consulted some of the best Biblical scholars in Britain and the United States; as Dr. Angus, of Regent's Park College; Principal Fairbairn, Professors Eadie, Glasgow; Hodge, Princeton; Smith, Union Seminary, New York; Barrows, Andover, and others. In India he discussed the subject with several of the most experienced missionaries. Learned books have not been selected, but those which seemed best adapted to the object in view. For the final list the compiler alone is responsible. He has endeavoured to make the best use of the time at his disposal; but from the vast number of publications, he has found it impossible to give them the thorough examination he could wish. No doubt in several cases he has overlooked the best books; every year some works in the list will be superseded by new publications. Still, it is hoped that the books suggested may yield some materials.

#### TRACTS.

"A classified and descriptive Catalogue of Tracts published by the Religious Tract Society," will be found of great value in writing tracts. The Indian Tract Societies should have sets of the tracts stitched together according to the subjects, so that when a tract is to be written upon any of them, the author, or compiler, can see readily what has been published upon it by the Religious Tract Society. The above catalogue is classified theologically according to subjects, *e.g.*, Faith, Regeneration, Repentance, etc. The following list is arranged in a different order to afford, if possible, some hints with regard to the selection of topics likely to be interesting in India.

The compiler has given references to some English tracts treating of the same subjects. It has, however, been already mentioned that in the majority of cases little assistance can be obtained from English tracts. With very few exceptions, translations of them would be total failures. However, not unfrequently a few ideas may be gathered from them which, if properly used, may be of value.

An explanation of the references to tracts may be given. In the tracts for Hindus, the references are to three volumes of translations of Indian tracts published by the compiler.

English Translations of Select Tracts published in India,	
	1st Series, one rupee.
Do. do.	2nd Series, one rupee.
The Bazaar Book ; or, Vernacular Preacher's Companion, by Dr. H. M. Scudder, eight annas.	

The above volumes are procurable at the depositories of the tract societies in India. They are entered in the following list as 1st Series, 2nd Series, Bazaar Book.

Tracts which are simply numbered, belong to the First Series of the Religious Tract Society. E. W denotes the Every Week Series; M. M., The Monthly Messenger; L. T., The Large Type Series; Hand., Handbill. Tracts for the Young are distinguished as 32mo, etc.

C. K. The Society for Promoting Christian Knowledge.

Am. denotes the series of the American Tract Society.

Stir. The Stirling Tracts.\*

Dub. Dublin Tract Depository Series.\*

Wes. The Wesleyan Conference Office Series.

Barham. Barham Series, by Bishop Oxenden. Macintosh. 3s. 6d.

Mylne. Mylne's Plain Words for the Sick and Aged. 4 vols. Macintosh. 8s.

Goss. Narrative Tracts. Morgan and Chase. 6d.

Nisbet. Nisbet's Series. Nisbet. Set, 2s. 6d.

As already mentioned, the references to tracts are very incomplete. If life be granted, the compiler hopes to prepare a fuller list.

The more important subjects are distinguished by an asterisk.

#### TRACTS FOR HINDUS.

Perhaps of all tracts, the one of greatest importance is a plain statement of the way of salvation, for persons manifesting some interest in religion. Most people, it is true, will not read tracts unless in the form of narrative, etc. While tracts of various kinds should be provided for the latter, one or two simple tracts for the former are very desirable. There are two excellent English tracts published by the Religious Tract Society which may be used as bases. The shorter tract is No. 367, "Plain Words;" the longer is a large type tract, "The Way of Salvation made Plain." Both tracts being intended for English readers, would require to be thoroughly adapted to India. A short prayer might be added as in tract No. 488.

In the Marathi language, some of the most popular tracts are on noted places of pilgrimage. Local tracts of this description may

\* Procurable from Messrs. Partridge and Co., Paternoster Row, London.

be rendered of much value. They are not mentioned in the following list, as they must vary in different parts of the country

Address from Native Christians to their Hindu Countrymen.

There is an Oriya tract on this subject.

Almost a Christian.

Answers to Questions about Christianity

"Conversations at Puna" would yield some materials. 2nd Series, p. 228.

Ashes, Sacred.

Commencing with this, the reader might be directed to the only means of removing sin.

Astrology, On.

A tract on this subject would secure attention, and Christian truth might be interwoven.

Atonement, The True. 1st Series, p. 230. 2nd Series, p. 303.

Baptism, On. (Explanatory, for inquirers.)

Benares, Pilgrimages to.

\*Bible, The. (The true Veda or Shastra.)

Do. Essence of the.\*

The first tract might explain the divine origin of the Bible, and give a general account of its contents. The second might contain select extracts, with some explanatory remarks.

Birth, The New.

The Brahmans call themselves "twice born." See Newton's "Bible Wonders."

Brahmans, On. Bazaar Book, p. 199.

Brahma Samaj, On the.

English tracts on this subject will be more acceptable to educated natives; but a vernacular tract is also wanted.

Caste, The Touchstone of.

There are numerous tracts on this subject. See the "Bazaar Book." An excellent tract exists in Oriya.

Christ, The Life of.

A graphic life of Christ, written specially for Hindus, is a great desideratum. One in easy poetry, like "The Old, Old Story," would also be very useful.

\*Christ, The True Incarnation.

Do. \*The true Guru. Bazaar Book, p. 1.

Do. \*Sayings of.

The large type tract "The Sayings of Jesus" (R. T. S.) might be taken as the basis. It might be called "Sayings of the True Guru."

Christian? Who is a.

Do. \*How can I become a 752. Am. 635.

Do. \*Why should I become a. Newton's "Bible Blessings."

Do. \*Why I became a.

The two last subjects are much alike, but the second should describe the experience of an individual.

Christians, The Faults of.

The misconduct of nominal Christians is sometimes assigned as a reason by Hindus for not embracing the Gospel.

\*Christianity ? What is.

Perhaps this might be entitled, "What is the Religion of Europeans?"

\*Christianity, Evidences of. 1st Series, p. 62.

Do. Origin and Progress of.

Do. Danger of Neglecting. 232.

Do. and Hinduism compared.\*

The vernacular title of the last tract should be, "The Balance of Religion," or some other more striking. See 2nd Ser., pp. 46 and 328.

Custom, The Mirror of. 1st Series, p. 167.

Death, Where Men go after. Hand., 146. Wes., 167.

Demon Worship, On. Specially for South India.

Divine Justice and Mercy. 2nd Series, p. 284.

Domestic Reform. See a Bombay Pamphlet.

Durga, The Worship of. For Bengal.

Errors, Common.

Tract No. 172, (R. T. S.) will give some idea of what is intended ; but it must be rewritten for India.

Faith and its Object. 2nd Series, p. 128.

Fate. Bazaar Book, p. 135.

Festivals, Hindu.

Ganesa, On.

\*Ganges, The True.

\*God, The One True.

Do. The Unity of.

Do. The Holiness of.

Do. not the Author of Sin.\* 2nd Series, p. 311.

Do. and Idols contrasted. 2nd Series, p. 282.

Guru, On the Choice of a. 1st Series, p. 220.

Hanuman.

The subject should be used chiefly to start with.

Hindu Triad, The.

\*Hinduism, Exposure of.

The native title should not be offensive. Dr. Wilson's works have been found useful.

Hinduism against Itself, Evidence of.

There is a telling tract in Tamil of this kind. Quotations against idolatry, etc., are made from native works.

Hinduism, Traces of Truth in.

A useful tract might be written on this subject ; but the errors combined would also require to be noticed. See Hardwicke's "Christ and other Masters."

Hinduism, Questions on.

Holi, The. Marathi Tracts.

\*Idolatry, On. Bazaar Book, p. 152.

Do. Hindu Tract against. 2nd Series, p. 254

The second tract should be abridged, and a brief statement of the Gospel should be appended.

"I am too old to change my Religion."

"I am no Scholar." 1588. Wes., large type. 31.

\*Inquirer's Guide, The.

This tract should explain the Gospel to a person searching after the truth, and guard him against mistakes into which he is likely to fall, concluding with a prayer.

Incarnations, Hindu.

Jagannath.

Kali, On the Worship of.

"Kali Yug, This is the."

This vain excuse made for sin should be exposed, and the mode of deliverance should be pointed out.

Krishna, On.

Man, The Nature of. Bazaar Book, p. 49.

Man, a Responsible Being. 2nd Series, p. 118.

Mantras, On. Bazaar Book, p. 100.

Marks of the True Religion.

Mediator, The Great.

Merit, Religious.

Missionaries have come to this Country, Why.

"Not all the same."

This tract should show that Christianity differs very much from Hinduism, though agreeing in some points.

Objections Refuted, Hindu. 1st Series, p. 130.

Mr. Mundy's tract should be abridged, and any necessary changes made in the objections.

One Way, Only.

In opposition to the Hindu idea that there are many roads to heaven.

Pantheism, On. 2nd Series, p. 1.

Parables, Instructive. 2nd Series, p. 143.

Paul at Athens.

Pilgrims, Address to.

\*Prayers for Inquirers.

\*Prodigal Son, Parable of the.

This should be a graphic explanation of the parable suited for Hindus, with illustrative woodcuts. An edition in verse should also be published.

Ram ! Ram !

The common salutation in North India may be used as a starting-point.

\*Ramayana, A bout the.

Commencing with the most popular book in India, an account might be given of the Life and Work of Christ.

\*Refuge, The True. 1st Series, p. 79.

Religions, Comparison of. 2nd Series, p. 24.

Righteous ? Who are.

Righteous, How a Sinner may become. 1st Series, p. 248.

Salvation not of Works.

\*Sin ? What is. Bazaar Book, p. 35. 2nd Series, p. 132.

- \*Sin, The True Way of Removing. Bazaar Book, p. 84. 1st Series, pp. 224, 267.
- Sin-burdened, Relief to the. 1st Series, p. 278.
- \*Siva, To the Worshippers of. 1st Series, 204, 2nd Series. Superstitions, Native.
- Transmigration. Bazaar Book, p. 118. 1st Series, p. 174.
- \*Trust? In whom shall we. 1st Series, p. 99.
- Vedas, The. 2nd Series, p. 318. Bazaar Book, p. 16.
- \*Vishnu, To the Worshippers of.
- Vows, The Efficacy of. 2nd Series, p. 173.
- \*Way to Heaven, The. 1st Series, pp. 7, 36, 47.
- Who has seen Heaven or Hell?
- Worship, True.

#### TRACTS FOR MUHAMMADANS.

The compiler has long had in view the issue of a volume of translations of tracts for this important but generally neglected class. Tracts for Muhammadans have been published in the principal languages of India; but they are most numerous in Urdu. For the present, reference must be made to the tracts in the vernacular. Their titles can be gathered from the general Catalogue of Tracts. The following works, in English, will yield valuable materials for tracts :—

- Muir's Life of Mahomet. 4 vols. Smith and Elder. 42s.
- Muir's Testimony of the Koran to the Scriptures. Allahabad T. S.
- Smith and Leupolt's Prize Essay. Part II. Calcutta T. S. 6 as.
- White's Bampton Lectures.
- Martyn's Controversial Tracts.
- Pfander's Mizan ul Haqq. C. M. S. London.
- Arnold's Bible and Koran.
- Dr. Koelle's Food for Reflection. C. M. S., London.
- Brinckman's Notes on Islam. Church Press Co., London. 2s. 6d.
- Aikman's Salasut Tul Kuluub. C. M. S., Madras.

As Mussulmans are very proud and bigoted, everything needlessly calculated to irritate should be most carefully avoided. The precept, "speaking the truth in love," must especially be borne in mind. Brinckman say,—

"Pfander's tracts are chiefly remarkable for the conciliatory tone in which they are written. I have seen a Mollah, who was quite angry hearing Christ called God, take into his hand Pfander's little book on the Divinity of Christ, and read it right through, stopping every now and then to say, 'What a good man this padré is!' " p. 10.

The titles of a few tracts for Muhammadans are given below :—

- Address to Mussulmans.
- Bible and Koran compared.

- Christ? Who is the Lord Jesus.  
 Do. Divinity of.  
 Do. and Mahomet compared.  
 Christianity and Muhammadanism compared.  
 Converts to Christianity, Muhammadan.  
 Gospel, The.  
 Koran, Examination of the.  
 Do. Testimony of the  
 Marks of a Prophet of God.  
 Mohurrum, The.  
 Mahomet, History of.  
 Mussulman Ceremonies.  
 Do. Reasons for not being a.  
 Trinity, Doctrine of the.

## TRACTS FOR ROMAN CATHOLICS.

The publication of tracts of this class must be regulated by the demand. In some parts of India there are very few Roman Catholics. Some advocate rather the circulation of plain Gospel tracts, as they do not excite the opposition of the priests so much as those containing direct attacks. It has been found that the issue of the latter has frequently called forth a stringent order forbidding the reading of all Protestant tracts. The course to be taken in each case must be decided by a careful consideration of all the circumstances.

Numerous tracts on Popery have been published by the Religious Tract Society. Their titles can be found in the Society's "Classified Catalogue." A few may be mentioned:—

- Address to Roman Catholics.  
 Andrew Dunn. Tract, No. 110.  
 Nothing between the Sinner and Christ. E. W., No. 56.  
 Popery and Heathenism, Identity of. No. 667 See Tamil Tract.  
 Priest and the Bible, The. Tract, No. 885.  
 Protestant Religion no Novelty, The. No. 217.  
 Scripture Light; or, Romish Darkness. No. 663.  
 This title would be offensive.  
 Scriptures, St. Peter's Plea for Reading the. No. 214.  
 Virgin Mary, Life of the. Nos. 124, 672. Stir., 627.

## TRACTS FOR NATIVE CHRISTIANS.

A list is given below of tracts chiefly intended for converts to Christianity. Some of them would also be suitable for Hindus.

- Afflicted, To the. R. T. S., 81, 100, 233, 413. American T. S., 47, 59, 372. C. K., 988.  
 Aged, To the. 51, 563, 738. See Large Type S. Amer., 48, 427. Wes., 171.

- Backsliding. 284, 858 L. T. Am., 66. Wes., 41, 448. Stirling, 377, 404.
- Bereaved, To the. 225, 351. Am., 372. Wes., 516.
- Beneficence, Systematic. 2nd Series, p. 272. Am., 394, 434. C.K., 795.
- Caste among Christians.
- Chastity, On. 287 Stir., 621.
- Children, On Training. 33, 114, 337, 501, 766. E. W., 149. M. M., 116. Am., 27. C. K., 201, 1268, 1275.
- Christian Conduct among Heathen.
- A caution to Christians not to cause, by their evil conduct, the name of Christ to be reproached among the heathen.
- Christians to each Other, Duty of.
- Do. to the Heathen, Duty of. 296.
  - Do. to Relatives, Duty of.
- Christian's Daily Walk, The. Hand., 199. Stir., 223.
- Christian, Rules for a. 165, 435. Stir., 210.
- Company, Bad. C. K., 1449.
- Contentment. C. K., 918. Newton's Best Things.
- Converts, Counsels to Young. 792. Am., 262. Wes., 788. Stir., 226.
- Debt, On Being in. 1st Series, p. 285. C. K., 18. Wes., 502.
- Die, How to. 171, 769. L. T., 15.
- Doing as Others Do, On. Wes., 423.
- Drunkenness, Evils of. 300. C. K., 921. Wes., 431.
- Do. Advantages of. 1541.
- Educate your Children. 2nd Series, p. 216.
- Envy, Against.
- Examination, Self. 258, 310. Stir., 204, 375.
- Family Worship. 69. Am., 280. Wes., 425.
- Funeral, To Spectators of a. 48, 550.
- Godliness, The Profit of. Newton's Rills and Bible Blessings.
- God's Choice the Best for his People. Wes., 172, 800.
- Good for Evil. L. T., Coals of Fire.
- Good, How to do. 115, 436, 516, 758, 785. Stir., 565. Newton's Safe Compass.
- Growth in Grace. 57.
- Help Yourselves.
- Holy ? Are you. Ryle.
- Holy Spirit, The. 111. Mylne, 19.
- Household Rules.
- Idolaters ? Who are.
- Industry. Wes., 302.
- Inquirer and the Bible, An, 665.
- Lord's Day, On the. 14, 683. An., 415.
- Do. Rules for the. 353. M. M., 268. Am., 64. Stir., 171.
  - Do. Buying and Selling on the.
- Lord's Prayer Explained, The. 142. Am., 121.
- Lord's Supper, On the. 293, 368, 391. Am., 84.
- Marks of a True Christian. 175. M. M., 13, 179. Wes., 814, 839. Stir., 210, 211.

- Marriage, On. 1st Series, p. 293, 105. C. K., 1267.  
 Do. Expenses at  
 Do. Alliances, Improper. Stir., 551. Mylne, 88.  
 Masters and Servants, Duties of.  
 Ministry, Duty to support the. Am., 147  
 Money, Right Use of. Wesley's Sermon. Newton's Safe Compass.  
 Neither Cold nor Hot. 686.  
 New Creation, The. 465, 306.  
 Poor, Duty to the. Newton's Best Things.  
 Prayer, On. 55, 94, 99, 200, 278. L. T. Ryle.  
 Prayers for Families. 549. L. T. Barham, 26. C. K., 387  
 Promises, Scripture. Stir., 389.  
 Public Worship, 139, 230. M. M., 126.  
 Do. Excuses for Neglecting, 390, 684. Handbill, 119,  
     138, 165. Stir. 529.  
 Regeneration, On. 25, 163, 304. E. W., 112. Wes., 376. Ryle.  
 Religion, Indifference to. 344.  
 Sanctification, On. 239.  
 Scriptures, On Reading the, 23, 133, 594. M.M., 10. Am., 447.  
     C. K., 1247. Ryle.  
 Scripture Texts, Select.  
 Serving God in our Daily Employments, On. 334, 398, M.M., 157, 225.  
 Sick, To the. 203, 449, 720, Wes., 723, Stir., 531.  
 Do. To Friends of the.  
 Sickness, On Recovery from. 229, 583.  
 Sin, Progress of. 75, 643. Wes., 48.  
 Sinning against God. M.M., 173.  
 Slander, On. Am., 309.  
 Superstitious Customs.  
 Temptation, On Resisting. 576. M.M., 170. Newton's Bible  
     Blessings.  
 Third Commandment, On the. 30, 347. Stir., 189, 412. Mylne, 23.  
 Titles of Christians.  
 Tongue, Government of the. 241. C. K., 1466. Wes., 275.  
 Do. Sins of the. 125. Stir., 430, 525.  
 Truth, On Speaking the. Wes., 52.  
 Union among Christians. 573, 620. M.M., 49.  
 Waiting for? What are you. Ryle's Plain Speaking, 11.

### *Tracts for Women.*

- Anecdotes of Women.  
 Bala Sundari Tagore. Bombay T. S.  
 Cleanliness, On. 3022. C. K., 1272.  
 Contrasted Cottages, The. 592.  
 Home Happy, How to Make. Wes., 131. Am., 444.  
 Mary's Choice. M.M., 105.  
 Monica. Am., 46. Sigourney's Great and Good Women.  
 Mother on the Birth of an Infant, To a. 194.

- My Duty to God.\*  
 My Husband.\*  
 My Children.\* 114. A.m., 175.  
 My Neighbours.\* E. W., 93. C. K., 1271.  
 My Words. L. T. Mind your Words. M.M., 256. Wes., 423.  
 Sick, Care of the. "How to Nurse the Sick." Jarrold.  
 Trouble, and how to Bear it. 374, 502. M. M., 230. E. W., 148.  
     Wes., 445.  
 Unlocked Door, The. E. W., 23, 116. Dub., 218.  
 White Dress. The. E. W., 150. Champney's Images.  
 Woman at the Well, The.  
 Woman's Best Ornament. C. K., 1478. The Great Pilot.  
 Women and Christianity.

## NARRATIVE TRACTS.

Most English narratives treat of scenes and customs so very foreign to the people of India, as to be very uninteresting and scarcely intelligible. The titles of some which seem to be more capable of adaptation are given below; but the English tracts can only be used, to a small extent, as bases.

*Scripture Narratives—Old Testament.*

- The Creation of the World.  
 How Sin came into the World.  
 The Flood. Envelop T., 18. C. K., 18mo. Wes., 661. Dub., 112, 226.  
 Trial of Abraham's Faith.  
 Sodom Destroyed. M. M., 41. Wes., 594.  
 Job.  
 Giving of the Law.  
 Fiery Serpents. 181. A.m., 511. Dub., 32mo. Grant's Emblems of  
     Jesus.  
 Elijah and the Prophets of Baal.  
 Naaman's Cure. 1510. M. M., 237. 32mo., 237.  
 Gehazi. Mylne 31. C. K., 1350.  
 Jonah Preaching.  
 The Fiery Furnace.  
 Belshazzar's Feast.  
 Esther's Interview. Charlesworth's Letters to a Child.  
 Mordecai and Haman. Mylne, 48.

*Scripture Narratives—New Testament.*

- Birth of Christ.  
 John Preaching.  
 Nicodemus. 304.  
 The Widow's Son Raised.

\* See Popular Books for Cottage and Working Homes. 1s. each set; Warne.

- The Storm Calmed.  
 Lazarus Raised.  
 The Blind Beggar. C. R., 878.  
 The Thief on the Cross. E. W., 15. M. M., 118.  
 The Death of Christ. M. M., 48.  
 Resurrection and Ascension of Christ.  
 Ananias and Sapphira.  
 Death of Stephen.  
 Conversion of Saul.  
 Paul and Felix. M. M., 61, 137. C. N., 965.

*Miscellaneous.*

- Abdul Messih.  
 Africaner, Story of. 32mo, 500.  
 Augustine. 986.  
 Blind Sandwich Islander. 824.  
 Blind Warrior. 999.  
 Brahmin Convert. 956. Wes., 603.  
 Boatman of Niagara. E. W., 131. M. M., 267  
 Budgett, Samuel. New Short Stories, 5. Stir., 511.  
 Bunyan, John. 978, 1528.  
 Burning Ship. Amer., 633.  
 Carey, Dr. W 1006.  
 Chain, The Terrible. E. W., 2.  
 Chrysostom, John. 985.  
 Cottager, The Young. 151.  
 Dairyman's Daughter. 118.  
 Both the preceding tracts should be considerably abridged and adapted to India.  
 Eric. Dublin, 18mo and 32mo. C. K., 1245.  
 Flavel, Rev. S. Robinson's Hindu Pastors.  
 Gopinath Nundi, Rev. Ch. Miss. Quarterly Token, No. 24.  
 Honesty is the best Policy. 144.  
 Howard, John. Biographical Series, 3.  
 Judson, Dr. A. Biographical Series, 18.  
 King and his Son. (Zeleucus) 1st Series, p. 265.  
 Koilas Chunder Mukerji. Calcutta T. S.  
 Krishna Pal. 820.  
 Leap for Life. E. W., 117  
 Luther, Martin.  
 Madagascar Martyrs. 32mo, 279.  
 Mahomet, History of.  
 Man who Killed his Neighbours. 630.  
 Martyr of Delhi. Am., 644.  
 Mistaken Light, The. Wes., 848.  
 Murdered Guide, The. E. W., 124.  
 Oberlin. Ban de la Roche. R. T. S.  
 Physician, The Good. M. M., 152.  
 Polycarp.

Poor Joseph. 143.  
 Ram Chandra of Delhi. Amer., 332.  
 Saladin, Death of.  
 Sau Qua La. Mrs. Wylie's Burmah.  
 Shepherd of Salisbury Plain. 251.  
 Slave for Ever, Your. E. W., 40. Dub., 81.  
 Sujaat Ali. 1008.  
 This is what I Want. 43. Dub., 178. Gosse, 32.  
 Ungrateful Guest, The. M. M., 73.  
 Watchmaker and his Family. 189.  
 Wilson, Captain. 1631. Biographical Series, 23.

## DIDACTIC.

Account to God, On giving. Todd's Lectures.  
 Accepted Time, The. 405, 581. Dub., 59, 219. Stir., 433.  
 Believe and be Saved. 461.  
 Blessed? Who are. Handbill, 103.  
 Bribery Condemned.  
 Choose? Which will you. 381. M. M., 53.  
 Eternal Life or Death awaits you. 412.  
 Gambling, On. Am., 200.  
 God being compassionate, why does Man Suffer? See Marathi T.  
 Good Tidings. 2nd Series, p. 137, 360. Dub., 75.  
 Happy? Do you wish to be. 226, 445. Am., 449. Stir., 378.  
     Barham T.  
 Hopes for Eternity. 148, 490, 521. Am., 108. Dub., 70.  
 How long have I to Live? Large type.  
 Hundred Years hence, A. 410. Hand., 58. Dub., 187.  
 Litigation, Evils of.  
 Man's Chief End. Wes., 367.  
 Message from God to Thee, A. M. M., 11.  
 New Year. 622, 682. M. M., 93. Hand., 160.  
 Only Two. M. M., 131.  
 Prepare to Meet thy God. 417 Hand., 140. Am., 347. Wes., 55.  
 Questions, Important. Handbills, 19, 38, 84, 147. Dub., 115.  
     Stir., 205.  
 Ready? Are you. 35, 370. 32mo, 281. Barham, 8.  
 Refuges of Lies. M. M., 100. Stir., 209, 320. Wes., 170.  
 Repentance. 40, 237. C. K.  
 Righteousness for the Unrighteous. Nisbet, large type, 6. Dub., 109.  
 Satan's Snares. 148, 392. Stir., 534.  
 Saved? What must I do to be. 85. Am. 178. Stir., 506, 507.  
     C. K., 1187. Barham, 6, 37.  
 Seest me, Thou, God. M. M., 172, 252. Mylne, 22.  
 Sermon on the Mount.  
 Sinners? Will God Punish. Wes., 501.  
 Soul, Worth of the. 179, 359. M. M., 114. 1st Series, p. 23.  
     Stir., 504. Wes. 358.

Ten Commandments, The.

Two Wants of Man, The. 1st Series, p. 262.

Well with Thee? Is it. 261. E. W., 144. M. M., 124. Wes., 110.  
C. K., 1207

#### PROVERBS, ETC.

Interesting tracts may be written, with native proverbs as mottoes. A few corresponding English tracts are mentioned below, not for translation, but to yield some suggestions.

“All is not Gold that Glitters.”

“All’s Well that Ends Well.” 639. Hand., 68.

Build the Dam before the Flood comes. 2nd Series, p. 326.

“I am no Worse than Others.” C. K., 1172.

“I am too Busy.” 762. Am., 404. Wes., 127, 263.

Look before you Leap.

Proverbs, False. M. M., 148.

“Serious Things To-morrow.” Il. Hand., 7 Wes., 394. Dub., 95.

“Time enough yet.” 519. E. W., 142. Stir., 455.

“Where there’s a Will, there’s a Way.” 637.

#### FIGURATIVE TRACTS.

Emblems abound in the Scriptures, and our Lord used parables largely. A similar love of imagery is evinced in the native literature of India. Hence a long list of Figurative Tracts is given below. Some corresponding English tracts are mentioned, but great assistance will be derived from the following works:—

Bible Emblems. Am. T. S. 3s. 6d.

Burns’, Sketches of Sermons on Types and Metaphors. Houlston.  
3s. 6d.

Champneys’ Images. Seeley. 1s. 6d.

Emblems of Jesus. Nimmo. 1s. 6d.

Holmes’ Religious Emblems. Tegg. 3s. 6d.

Keach’s Explanation of Parables, &c. Collingridge. 12s. 6d.

Scripture Imagery. Nimmo. 1s. 6d.

Newton, Rev. R., Works. See under Child’s Library.

Stow’s Bible Emblems.

Trower’s Scripture Similitudes. S. P. C. K. 2s. 6d.

#### *New Testament Parables.*

Barren Fig Tree, The. M. M. T., 148. Wes., 292. Stir., 557.

Debtors, The Two.

Lost Sheep, The. 182. M. M., 233.

Marriage Supper, The.

Pearl of Great Price, The. Newton’s Bible Jewels.

Pharisee and Publican. 58, 479. Am. 675. Wes., 662. C. K., 1195. Dub., 18mo.  
 Rich Fool, The. 781.  
 Rich Man and Beggar, The. Mylne, 14.  
 Sower, The. Stir., 710.  
 Treasure hid in a Field.  
 Talents, The. C. K., 1194.  
 Virgins, The Ten. 636. M. M., 207  
 Wedding Garment, The. 524.  
 Wheat and Tares.

#### *Allegories.*

Atmarampant and the Angel of Death. 2nd Series, p. 106.  
 Holy War, Pictures from the.  
 Pilgrim's Progress, Pictures from.  
 Interesting tracts for general circulation may be prepared from Bunyan's works,  
 by giving the pictures with short explanations.  
 Prince, The Stolen.  
 Shepherd, The Good. Wes., 210.  
 Thoughtless Beg and Sheik Wiseman. 1st Series, p. 19.  
 Vision of Mirza. Adapted and Christianized.

#### *Health.*

Cholera, 281, 283, 649, 653, 3011. Stir, 451. Gosse, 48.  
 Cure for the Incurable. 126. M. M., 85. C. K., 870.  
 Dead can Live, How the. 87 Ryle.  
 Health? Are you in. M. M., 259. Wayside, 30. Wes., 698.  
 Leprosy Cured. 451. M. M., 234. Mylne, 64.  
 Living or Dead? Ryle. Stir., 208.  
 Pestilence, Comfort in Time of. M. M., 116.  
 Physician, the Great. 260. L. T. M. M., 152. Wes., 872. Dub., 120. Grant's Emblems.  
 Poison of Sin, Cure for the. M. M. 107.

#### *Houses, Home Life, &c.*

Bag with Holes.  
 Bread of Life. 694. 32mo, 204. Dub., 186. Mylne, 38. Newton's Bible Studies.  
 Builders, The Two. M. M. 91. 32mo, 913. Wes., 196. Charnleys' Images.  
 Clean Heart, The. 32mo, 3. Newton's Rills.  
 Cords of Sin. M. M., 219. Stir., 566.  
 Cup of Divine Milk. 1st Series, p. 11.  
 Door, Knocking at the. E. W., 47, 116. C. K., 1423. Stir., 561.  
     Wes., 644. Amer. 31.  
 Father, Your Heavenly. 185, 588.  
 Filling up the Measure of Iniquity. E. W., 140.

- Filthy Garment taken away, The. Mylne, 18.  
 Foundation, The Sure. 700. Hand., 93. Dub., 127, 222. Ster., 528.  
 Fountain Opened, The. M. M., 136. Am., 684. Dub., 130, 265.  
 Newton's Best Things.  
 Friend ? Do you Want a. 277, 231, 558. M. M., 12. Wes., 646.  
 Heir ? Are you an. 59. Ryle.  
 Home, Another. 354. L. T. C. K., 1240. Newton's Great Pilot.  
 Ladder of Safety, The. E. W., 19.  
 Lamp, The Wonderful. 32mo. 266. Newton's Rills.  
 Link, The Faulty. 46.  
 Looking-Glass, The Spiritual. Champneys' Images. Trower.  
 Pansopari. (Betel, &c.) See Gujarati Tract.  
 Robe, The Offered. E. W., 74. Stir., 283. Newton's Best Things.  
 Salaam ! 2nd Ser., p. 278. M. M., 235.  
 Servant of Christ, The. 604, 785. E. W., 40.  
 Sleep of Sin, The.  
 Temple, The Living. 584.  
 Wash and be Clean. 475. E. W., 150. M. M., 237 C. K., 1080.  
 Mylne, 51.  
 Water of Life, The. 298, 346, 299. M. M., 88, 135. Stir., 396, 611.  
 Well that never dries up, The.

*Nature, Agriculture.*

- Cultivators, Address to.  
 Earthquake, The. 1566.  
 Famines, On.  
 Farm, Lessons from my. 354, 625, 654. C. K., 1001, 1443.  
 Farmer, The Foolish.  
 Flowers, Lessons from. Newton's Rills. Clarke's Children at Church.  
 Trower.  
 Fowler, The. Champneys' Images. Trower.  
 Fruit, am I bringing forth ? What. Handbill, 130.  
 Garden, My own. 384. L. T. Newton's Safe Compass.  
 Harvest, The Great. 350, 717, 1591. C. K., 1250, 1422. Wes., 284.  
 Husbandry Spiritualised. Flavel. Steel. Trower.  
 Light. E. W., 69. Trower.  
 Ox and its Owner, The. Isa. i. 3.  
 Palm, The. Nisbet's Tracts. Hamilton's Emblems from Eden.  
 Rain, Heavenly. Trower.  
 Do. On the Want of.  
 Do. Prayer for.  
 Rent Day, The. Dub., 252.  
 Rose, The. Newton's Best Things.  
 Sowing and Reaping. 579, 688, M. M. 45, C. K. 1015, 1056.  
 Newton's Life Compass.  
 Sun, The Spiritual. L. T. Grant's Emblems of Jesus. Trower.  
 Volcano, The. E. W., 128.  
 Wheat or Chaff ? Ryle.  
 Withered Branch, The. 32mo., 256, 262.

*Money, Commerce.*

- Balances, Weighed in the. Brock's My Father's Hand.  
 Bargain, The Bad. 422. L. T. Hand., 19, 60. Wes., 809. Stir., 504.  
 Best and Cheapest, The. L. T.  
 Business? What is your. 272. Wes., 18.  
 Buy without Money, How to. L. T. M. M., 261. Stir., 244  
 Debt Cancelled, The. 640. E. W., 28, 68, 1648. M. M., 254.  
     Dub., 108, 131, 252. Champneys' Images.  
 Debt? How much are you in. M. M., 258, 261.  
 Eternity? What shall I carry with me into. M. M., 33.  
 Gain, Sure. 568.  
 Jewels, Precious. Mylne, 83. Newton's Bible Jewels, and Safe  
     Compass.  
 Losses and Gains. 240. M. M., 70, 132.  
 Market Day. 1538. Mylne's City Thoughts.  
 Masters, The Two. C. K., 1212. Wes., L. T., 40. Mylne, 44.  
 Mine of Gold, The. Lit. Library, 22. Stir., 432.  
 Purchase, The Best. Wes., 18. Am., 31. Newton's Rills.  
 Rich? Will you be. 614. 1584.  
 Rich Poor and Poor Rich, The. L. T. Illus. B., 11. Dub., 74.  
 Riches for the Poor. 771. M. M., 165. C. K., 864.  
 Rupee, The Bad.  
 Shopkeepers, To. Mylne's City Thoughts.  
 Sold himself, The Man who. C. K., 1369.  
 Treasures, Laying up. Stirling, 88.  
 Wages of Sin, The. E. W., 100. Stir., 281.  
 Wealth without Wings. Wayside, 19.  
 Worth? How much are you. M. M., 15.

*Travelling.*

- Anchor of the Soul, The. M. M., 94. C. K., 1290. Stir., 425. Trower.  
 Burden Bearer, The. L. T. E. W., 64. Hand., 87. M. M., 158.  
     Mylne, 49.  
 Crowded Way, The. 70. Wes., 192. Newton's Safe Pilot.  
 Ends and Two Ways, The Two. 177. E. W., 13. C. K., 1116.  
     Stir., 265, 604. Dub., 217  
 Gate, The Strait. E. W., 80. Stir., 503.  
 Going? Where are you. 186, 727. Hand., 150. Wes., 120.  
     Dub. 189, 207.  
 Guide? Do you wish for a. M. M., 52.  
 Journey, The Great. 160, 409. Dub., 32mo. Barham, 15.  
     Champneys' Images.  
 Lighthouse, The. 340, 420, 450. C. K., 810.  
 Look well to your Footing. 321.  
 Path of the True Religion.  
 Pilgrimage, The True. 1st Series, p. 218. Grant's Scripture Imagery.

- Race, The Spiritual. Wes., 14. Champneys' Images. Agathos. Trower.
- Railway, The Spiritual. 32mo. 368. 2 W., 84. Wes., 372. Stir., 324. Mylne's City Thoughts.
- Railway Ticket, The. Dub., 66. Gosse, 1.
- Rest for the Weary. 295. L. T.
- Road are you Travelling ? Which. 609. Handbills, 41, 149. Wes. 613.
- Road, The Wrong. Hand., 147 Wes. 601. Newton's Safe Compass.
- Rope of Salvation, The. E. W., 76, 155, 170. M. M., 90. L. T. Wes., 676.
- Sank and who Swam, Who. Stir., 393.
- Shipwreck, The. 248. E. W., 6, 51. M. M., 89. C. K., 1258. Dub. 246. Gosse, 2. Champneys' Im.
- Signpost, The. Dub., 32mo.
- Voyage of Life, The. E. W., 125.

### *Justice.*

- Advocate, The Great. M. M., 21. Mylne, 61.
- Atonement, The. Christmas Evans. C. V E. S. Advanced Reader, p. 49.
- Condemned, The. 137, 631, 772. M. M., 81. Stir., 268.
- Culprit's False Plea, The. Tamil Tract.
- Intercessor, The Great. Charlesworth's Letters to a Child.
- Jesus, Justice, and Sinner. Dub., 235.
- Judgment, The Last. 137, 431, 432, 618, 768. M. M., 42, 134. C. K., 1219. Wes., 812.
- Justice but Pardon, Not. E. W., 95.
- Lawsuit, The Great.
- Rob God ? Do you. 341. Wes., 165.

### *Government, War.*

- Armour of God, The.
- Enemy, How to Destroy an. (By kindness.) L. T. Coals of Fire.
- Enemy ? Will a man die for his. Hand., 126.
- King's Messenger, The. (Death.)
- King's Palace, The. Champneys' Images.
- Peace with God. 517 Stir., 384, 522.
- Prisoner, The Poor. Champneys' Images.
- Proclamation, The Divine. 1st Series, p. 17
- Rebel's Pardon. 317. Fuller.
- Redeemer, The. M. M., 64. Stir., 304.
- Slave, The. Hand., 70.
- Substitute, The. E. W., 165. Stir., 471.
- Taxes.
- Warfare, Spiritual. C. K., 958. Newton's Best Things. Dub., 18mo., 48mo. Stir., 368.

## TRACTS FOR CHILDREN.

Very few tracts of this class have yet been published in India. Every Tract Society should issue a series. If well-chosen, and printed in 32mo, with neat coloured wrappers, like those of the R. T. S., they would, in many cases, be read by adults as well as children. The Tracts for the Young, issued by the Madras Tract Society, at one pie each, meet with a ready sale.

## NARRATIVE TRACTS.

*Scripture.*

- The First Brothers. Little Library, 42. 32mo. 282.
- The Call of Samuel. 32mo. 372.
- The Captive Maid. Children of the Bible.
- Josiah. Children of the Bible. Mylne. 31.
- The Old, Old Story. Poetry.
- The Child Jesus. Sweet Story of Old, p. 35.
- Jesus and Little Children. Do. p. 81.
- Jesus the Best Example. Do. p. 131. Newton's Rills.

*Miscellaneous.*

- Abdallah of Bagdad. 32mo. 300.
- African Orphan Boy. 32mo. 294.
- Bob, the Cabin Boy.
- Boy Hero, The. Great Lessons.
- Broken Cup. 32mo. 809.
- Cornelia, Little. Miss. Gleanings.
- Dying Boy and Lost Sheep. 1162.
- Good for Evil. 32mo. 801.
- Harmsden, John.
- Harry and Fred. 32mo. 49.
- Heathen Britain. 32mo, 103, 277.
- "I shall soon be Ten." 32mo, 225.
- Jungle Boy. Lit. Library. 38.
- Kind Boy. 32mo, 800.
- Little Peacemaker. 32mo, 229.
- Little Substitute. Dublin, 32mo.
- Life for a Flower, A. E. W., 132.
- Lighthouse Builder, The. New 3d. Books. 51.
- Lost Child. 32mo, 65, 0409. Stir., 397
- Mango Story. 2nd Series, p. 315.
- Mother's Last Lesson. Lit. Library. 5.
- Old Saamy. 32mo, 704.
- Red Berries. Short Stories. By C. Elizabeth.
- Youthful Martyrs. Short Stories. 148.

## ALLEGORIES AND EMBLEMS.

- \* Agathos. Bishop Wilberforce.  
 Bible Jewels. Newton's Bible Jewels.  
 Child and Lions. Agathos.  
 Father's Hand, My. Mrs. Brock.  
 Gift for God, A. Newton's Rills.  
 Journey, The. 32mo, 381.  
 King and His Servants, The. The Rocky Island.  
 Lamb, The Little. Royal 16mo. R. T. S.  
 Lambs of the Flock, To the. Dublin. 32mo.  
 Pictures and Parables. New Picture Books. M., 18.  
 Ransom for Many, A. Stirling, 505.  
 Roads, The Two. Agathos.  
 Robe, The White. 32mo, 0401. Champneys' Images.  
 Rocky Island. Wilberforce.  
 Runners, The. Agathos.  
 Soldier, The Young. 32mo, 292.  
 Story of Love, The. 2nd Series, p. 336.  
 Traveller, The Weary. Brock's "My Father's Hand."  
 Weeds and Flowers. Little Library, 17. Newton's Safe Compass  
 and Rills.

## ABOUT ANIMALS.

Interesting and instructive books for children may be prepared by commencing with descriptions and stories of animals. Much Scripture truth and important lessons may be interwoven. The following books may be consulted :—

- Scripture Natural History. R. T. S. 2s. 6d.  
 Do. S. P C. K. 7s. 6d.  
 Scripture Quadrupeds. R. T. S. 6d.  
 Do. Birds. R. T. S. 6d.  
 The Dove and other Stories. Seeley. 2s. 6d.  
 Ant, The. Trower. Newton's Safe Compass.  
 Bear, The. Bear Stories. The Dove.  
 Bee, The. 32mo, 25. Lit. Library, 47. C. K., 32mo.  
 Bird's Nest. Royal 16mo. 32mo, 16. C. Elizabeth's Short Stories.  
 Bird Pictures. New Picture Books. 11.  
 Bullock, The Young. 32mo, 518. Trower.  
 Butterfly, The.  
 Cow, The.  
 Dove, The. Little Library, 53. The Dove.  
 Dog, The. The Dove. C. K.  
 Eagle, The. 32mo, 16, 712. Trower.  
 Fish and Fishers. 32mo, 375. Trower.

\* Two interesting volumes of allegories have been written by Bishop Wilberforce, viz., "Agathos," and "The Rocky Island." Baptismal regeneration is brought out in several of the stories ; but reference to it can be omitted in translations.

- Fly, The. 32mo, 45.  
 Fox, The.  
 Hen and Chickens, The. C. Elizabeth's Short Stories. Trower.  
 Lion, The. The Dove. Trower.  
 Moth, The. C. Elizabeth's Short Stories.  
 Pearl, The.  
 Rat, The. 32mo, 53.  
 Raven, The. 32mo, 2. The Dove.  
 Serpent, The. The Dove.  
 Sheep, The.  
 Sparrow, The. Little Library, 15.  
 Spider, The. Four-page T. 34. Stirling, 562. Trower.

## DIDACTIC AND MISCELLANEOUS.

- Advice to the Young. 32mo, \*02, 75.  
Bad Companions.  
 Child's Fortune Told, A. 32mo, 216. Newton's Rills.  
 Children can go to Jesus. The Sweet Story of Old.  
 Children's Offerings. 32mo, 286.  
Cruelty to Animals.  
Daily Duties.  
 Early Piety. 32mo, 305, 600. Ryle's Sermons to Children.  
Faith. Todd's Lectures.  
 Fear Not. 32mo, 709, 0408.  
 God is All-seeing. Todd's Truth made Simple.  
 God is Holy. Do.  
 God is Good. Do. 32mo, 91. Lit. Library, 34.  
 Good, On Doing.  
 Heathen Idols. 32mo, 289.  
 Heathen Prayers. Four-page Tracts, 100.  
 Prayer. 32mo, 278. Lit. Library, 28. Charlesworth's Letters.  
 Repentance. Todd's Lectures.  
School Boys, Duties of.  
 Stories of Duty to Parents. 32mo, 60. Lit. Library, 37.  
 Do. the Great and Good. New 3d. books, 56.  
 Do. Honesty.  
 Do. Industry.  
 Do. Love. New Short Stories, 14.  
 Do. Truth. Lit. Library, 1.  
 Way to be Happy, The.  
 Yes and No. 32mo, 259.
-

## BOOKS.

The publication of *tracts* is the primary and most important work of Tract Societies. The cost of books is very much greater, and the circulation is far more limited. Sometimes an expensive book is published which swallows up nearly all the funds of the year, leaving little for tracts. No large work should be accepted without very full consideration. The rule should be, in every case, first to make provision for *tracts*, and only when this has been secured, to attempt the publication of *books*.

In North India volumes of 400 pages are given away. Of course the circulation in this manner may be any number, varying with the zeal and discretion of the distributors. Considering the very limited funds available for printing, the slow rate at which Hindus read, and the faint desire there is for religious knowledge, it seems wise to follow the course pursued in other parts of India, viz., to *sell all books*.

Before the publication of a book is agreed upon, the question should invariably be asked, what will probably be the annual sale? The proceeds should be compared with the cost, in forming an opinion. The demand for books varies very much in different parts of India. In the Tamil country the sales are comparatively so large that well-selected books, within seven or eight years, clear themselves exclusive of paper. Under such circumstances the publication of books should be encouraged. If, on the other hand, there is no prospect of the sales meeting the outlay for many years, during which time the books will be deteriorating from the effects of climate, insects, &c., as well as be liable to be superseded by newer and better books, their publication should not be attempted except for strong reasons. Where circumstances seem to require it, *money grants* are occasionally made by the Religious Tract Society. Application may be made for a grant, if sufficient ground can be shown. If refused, and the work can be issued only by the sacrifice of tracts, its publication should be declined or postponed.

## BOOKS FOR HINDUS.

Several valuable works of this class have already been published. In most cases they have yet been issued only in two or three languages. They might be reproduced, with advantage, in other parts of India. Any changes to adapt them better to local circumstances can be made. The following list\* includes

\* Only the English editions are mentioned, if such exist. See Catalogue for vernacular editions.

the principal books which have been prepared specially for Hindus :—

- Banerjea's Dialogues on Hindu Philosophy. English. Thacker. Rs. 7½.  
 Bower on Caste. English. Calcutta T. S. 4 as.  
 Benares Prize Essay. Part I. English. Calcutta T. S.  
 Budden's Letters on the Christian Religion. Hindi. North India T. S.  
 Caldwell's Three Way Marks. English. C. V E. S. 2 as.  
 Ishuri Dass, Lectures on Theology. English. C. V E. S. 1 re.  
 Lewis, Rev. C. B., Authenticity of the Old Testament and Gospel History. English. Calcutta T. S. 2 as.  
 Mitchell, Dr. J. M., Letters on the Evidences of Christianity. English. Bombay T. S. 4 as.  
 Mitchell, Dr. J. M., Elements of Christian Truth. English. Bombay T. S. 2 as.  
 Muir, J., Esq., D.C.L., Examination of Religions. Parts I. and II.  
     Do.                          Course of Divine Revelation. Select Tracts.  
     2nd Series. C. V E. S.

English translations of the two parts of the first work were issued by the Calcutta Tract Society. Only the Second Part is now procurable. Dr. Muir also wrote "The Glory of Christ," and "The Life of St. Paul," both in Sanskrit.

- Mullens, Rev. Dr., Vedantism, Brahminism, and Christianity Examined.  
     Eng. Calcutta T. S. 4 as.  
 Mullens, Mrs., Missionary on the Ganges. Eng. Calcutta T. S. 2 as.  
     Do.                          Faith and Victory. Eng. Calcutta T. S. 8 as.  
 Nehemiah Goreh, Rev., Rational Refutation of Hindu Philosophy.  
     Eng. Calcutta T. S. Rs. 2 to Missionaries.  
 Scudder, Rev. Dr. H. M., Bazaar Book. Eng. C. V E. S. 8 as.  
 Sherwood, Mrs., Indian Pilgrim. Houlston. 3s. 6d.  
 Vaughan, Rev. J., Fulfilled Prophecy. Eng. Calcutta T. S. 8 as.  
 Wilson, Rev. Dr. J., Exposures of Hinduism. Eng. Bombay.  
 Out of print. Dr. Wilson hopes to prepare new editions.

#### BOOKS FOR MUHAMMADANS.

Several books on the Muhammadan controversy are mentioned in the notice of Tracts for Muhammadans. Dr. Pfander's works have been very useful. Two converts, Munshi Safdar Ali, and Maulvi Imad ud Din, have written Urdu works which are worthy of examination.

#### BOOKS FOR CHILDREN.

It is desirable to provide interesting and instructive Christian literature for the upper classes in schools. Books suitable for them will also, in many cases, be useful to adults, as their stage of intellectual development is much the same.

To prevent misconception, it may be again stated that many books in the following lists would almost require to be *re-written*, to adapt them to India. Still, they will be useful as bases.

*Elementary for Beginners.*

First Footsteps. R. T. S. 1s. 6d.

My Pretty Book. R. T. S. 1s.

Some extracts may also be obtained from "Mamma and her Child," and "Lessons on Reading." R. T. S. Each, 1s.

*Scripture Stories.*

Books of this class are very numerous. It is difficult to make a selection of the best. Each book often contains some lessons which are wanting in others. The ages of the readers must be taken into account. Some books admirably adapted to advanced children, would not do for the young, and *vice versa*. The following may be mentioned:—

*General.*

Scriptural Instruction for the Least and the Lowest. 3 vols. Seeley.  
7s. 6d.

Green's Bible Sketches. Old Test. 2 vols. R. T. S. 5s.

*Old Testament.*

Children of the Bible. R. T. S. 2s.

Line upon Line. 2 vols. Hatchard. 2s. 8d.

Lines Left Out. Hatchard. 3s.

Hadley's Stories of Old. Old Test. Warne. 1s. 6d.

Sunday Pictures. Old Test. R. T. S. 3s.

Fall of our First Parents. R. T. S. 2d.

History of Joseph. R. T. S. 1s.

Do. Moses. R. T. S. 1s.

Do. Samuel. R. T. S. 1s.

Gaussén's Jonah. R. T. S. 1s. 6d.

Hooker's Daniel. Nelson. 4d.

The Angel's Message. Hatchard. 4d.

*New Testament.*

The Peep of Day. Hatchard. 1s. 2d.

The Sweet Story of Old. R. T. S. 2s. 6d.

Sunday Pictures. New Test. R. T. S. 3s.

Stories of the Good Shepherd. Gardner. 2s. 6d.

Clarke's Miracles of Christ. Bell and Daldy. 1s.

Do. Parables of Christ. Bell and Daldy. 1s.

Precept upon Precept. Hatchard. 3s.

Streaks of Light. Hatchard. 2s.

Life of Jesus for Young People. Partridge. 5s.

Hadley's Stories of Old. New Test. Warne. 1s. 6d.

Do. Stories of the Apostles. Warne. 1s. 6d.

First Heroes of the Cross. S. S. Union. 4s.

*Scripture Texts and Hymns.*

Short Texts in Short Words. R. T. S. 4d.

Children's Bread. R. T. S. 4d.

Hymns in English Metres.

Do. Native do.

*Christian Faith and Duty.\**

Great Truths in Simple Words. R. T. S. 1s.

Feed My Lambs. Nisbet. 2s. 6d.

Talk with the Little Ones. Seeley. 1s.

Bevan's Food for Lambs. Houlston. 2s. 6d.

Macduff's Little Child's Book of Divinity. Nisbet. 1s.

Winscom's Our Father. Seeley. 1s.

Do. I Believe. Nisbet. 1s.

Cross's Illustrations of the Ten Commandments. Am. T. S.

Gallaudet's Child's Book of the Soul. Am. T. S.

Abbott's Child at Rome. Allman. 1s.

Do. School Boy. Allman. 1s.

Do. Right and Wrong. Harper, New York.

Geldart's Daily Thoughts for a Child. Hatchard. 1s. 6d.

Do. Sunday do. Parker. 2s. 6d.

Charlesworth's Letters to a Child. Seeley. 1s. 6d.

Clarke's Children at Church. Bell and Daldy. 2s. 6d.

Collier's Plain Paths for Little Feet. Nisbet. 2s. 6d.

Do. Little Crowns. Nisbet. 1s.

Champneys' Images. Seeley. 1s. 6d.

Todd's Lectures to Children. R. T. S. 1s.

Do. Truth made Simple. Houlston. 1s. 6d.

Newton,† Rev. Dr. R., Rills from the Fountain. Knight. 1s.

Do. Best Things. Nimmo. 1s. 6d.

Do. Bible Wonders. Partridge. 1s. 6d.

Do. do. Blessings. Nimmo. 1s. 6d.

Do. King's Highway. Nelson. 1s. 6d.

Do. Great Pilot. Partridge. 1s. 6d.

Do. Safe Compass. Houlston. 1s. 6d.

Ryle's Sermons to Children. Hunt. 1s. 6d.

Garbett's do. R. T. S. 1s. 6d.

*Anecdotes and Narratives.*

Stories for Beginners. Am. T. S.

Leaves of Life. Am. T. S.

My Pretty Story Book. R. T. S. 1s.

Four-page Tracts. 4 vols. Selections. R. T. S.

Little Library. 2 vols. do. R. T. S.

\* The arrangement is partly according to difficulty.

† The works of Dr. Newton are admirable, but they require to be orientalised and abridged.

- New Short Stories. 2 vols. Selections. R. T. S.  
 Stories for the Little Ones. Am. T. S.  
*Aesop's Fables.* Cassell. 1s.  
 Persian Stories. Parker. 1s.  
 Bright Gems. J. Blackwood. 1s.  
 Kind Words. R. T. S. 2 Series. Each 1s.  
 A Kiss for a Blow. Nelson. 4d.  
 Great and Good Men. Bell and Daldy. 3s. 6d.  
 Blossoms and Fruit. R. T. S. 1s.  
 Anecdotes for the Young. R. T. S. 1s. 4d.  
 Henry and his Bearer. Nelson. 6d.  
 Missionary Book for the Young. R. T. S. 1s.  
 Historical Tales for Young Protestants. R. T. S. 2s.  
 Stories from Church History.  
     Do. from English History.  
 True Heroism. By A. L. O. E.\* Gall and Inglis. 6d.  
 Jessica's First Prayer. R. T. S. 1s.  
 Robert Dawson. R. T. S. 1s.

*Geography, Natural History, &c.*

- India Described.  
 Palestine do.  
 England do.†  
 Stranger in Greenland. Amer. T. S.  
 Picture Gallery of the Nations. R. T. S.  
 The Earth we Live on. Warne. 1s.  
 The World at Home. Nelson. 6s. 6d. (Extracts.)  
 Astronomy.  
 Scripture Quadrupeds. R. T. S. 4d.  
     Do. Birds. R. T. S. 4d.  
     Do. Trees, &c. R. T. S. 4d.  
 Wonders of Bodily Life. Partridge. 1s.  
 Beauties and Wonders of Vegetable Life. R. T. S. 3s. 6d.  
 Our Earthly House. R. T. S. 2s.  
 Gallaudet's Natural Theology. Am. T. S.

BOOKS FOR NATIVE CHRISTIANS.

Books specially for mission agents are given in the next list. Several books mentioned below would also be useful to native pastors and catechists. A few might be read by Hindus.

\* The works of A. L. O. E. are very popular at home; but in most cases they appear to be so thoroughly English as to be untranslatable. This perhaps applies to the next two books mentioned. Such is the compiler's opinion; but others may think differently.

† See "Near Home." Hatchard. 5s. And "Sketch of British Isles." S. P. C. K. 1s. 6d.

*Biblical.**Family Commentary.*

The "Annotated Paragraph Bible" adapted to India, with some practical remarks, would answer this purpose.

Companion to the Bible. R. T. S. 2s.

Eadie's Bible Dictionary for the Young. Griffin. 2s. 6d.

Oxenden's Old Testament Characters. Macintosh. 3s.

Do. New do. Macintosh. 3s.

Krummacher's Elijah the Tishbite. R. T. S. 3s. (Abridged and adapted.)

History of Joseph. Poetry. Native metre.

Life of our Lord. Do.

The foregoing work, if well done, would be of very great value. It would form, as it were, The Christian Ramayana.

*Devotional Works.*

Daily Food. R. T. S. 8d.

Daily Prayers and Promises. R. T. S. 6d.

Family Prayers.

The Lord's Supper. R. T. S. 6d.

*Hymns.*

There should be several collections, one in English metres, and others in native metres. In the Tamil country Christian books of the latter class meet with a larger sale than any others. The Kirrtans of the Bombay Presidency are included under this head. By means of a little encouragement, such compositions, in many cases, can be obtained without much difficulty.

*Christian Faith and Duty.*

Neff's Conversations. R. T. S.

The Sinner's Friend. R. T. S.

N. Hall's Come to Jesus. Nisbet. 2d.

Do. Follow Jesus. Nisbet. 3d.

Precious Truths in Plain Words. R. T. S. 8d.

Macduff's Faithful Promiser. R. T. S. 1s.

Do. Morning and Night Watches. Nisbet. 1s. 6d.

Do. Mind of Jesus. Nisbet. 8d.

Do. Words of Jesus. Nisbet. 8d.

Bouar's God's Way of Peace.\* Nisbet. 6d.

Baxter's Call. R. T. S. 1s.

James's Anxious Inquirer. R. T. S. 6d.

Baxter's Guide to Heaven. R. T. S. 1s. 6d.

Doddridge's Rise and Progress. (Ed. adapted by Dr. Yates.) Calcutta T. S.

\* See also "God's Way of Holiness." Both would require to be re-written to adapt them to the present state of the Indian Native Church.

- Pike's Guide for Young Disciples. R. T. S. 1s. 6d. (To be re-written.)  
 Baxter's Saints' Rest. R. T. S. 1s. 6d.  
 Imitation of Christ.  
 Bogatzky's Golden Treasury. R. T. S. 1s. (Selections.)  
 Spurgeon's Morning by Morning. Passmore. 3s. 6d. (Selections.)  
 Do. Evening by Evening. Passmore. 3s. 6d. do.

*Emblems, &c.*

- The Heart Book.  
 The Pilgrim's Progress.\*  
 The Holy War.\*  
 Oxenden on Parables. Macintosh. 3s.  
 Trower's Scripture Similitudes. S. P. C. K. 2s. 6d. Selections.  
 Gotthold's Emblems. Clark. 5s. Selections.  
 Holmes' Religious Emblems. Tegg. 3s. 6d.  
 Grant's Emblems of Jesus. Nimmo. 1s. 6d.  
 Tyng's Christian Titles. R. T. S. 1s. 6d.  
 Flavel's Husbandry Spiritualized.

*Anecdotes.*

Well-selected anecdotes will be useful and popular. Most of those, however, given in English books will not be interesting from the want of sufficient information about their subjects. The volumes of "Anecdotes" published by the R. T. S., will yield more materials than any others the compiler has met with. "Moral and Religious Anecdotes," with an Essay by Cheever, (Griffin, 3s. 6d.) is a good collection. Probably some gleanings may be obtained from "The Percy Anecdotes." 2 vols. (Warne, 7s.)

Periodicals, of a Christian character, for adults and the young, afford a continuous supply of interesting articles and anecdotes.

- Anecdotes. Christian Graces. R. T. S. 1s. 4d.  
 Do. do. Conduct. R. T. S. 1s. 4d.  
 Whitecross's Anecdotes. Old Testament. Hamilton. 2s. 6d.  
 Do. do. New do. Hamilton. 2s. 6d.  
 Kind Words awaken Kind Echoes. Nelson. 2s.

*Church History and Missions.*

- Annals of Ancient Christian Martyrs. R. T. S. 1s. 6d.  
 Stories and Pictures from Church History. R. T. S. 3s.  
 The Book and its Story. Kent. 2s.  
 History of Mahomet.  
 Daybreak in Britain. R. T. S. 1s.

\* Some explanatory notes are greatly wanted. See Overton's Lectures on "Pilgrim's Progress," or Mason's edition. Tegg.

Life of Luther. By A. L. O. E.

Anecdotes of Christian Missions. R. T. S. 1s. 4d.

Missions in India.

Romance of Modern Missions. R. T. S. 2s. 6d.

Oriental Christian Biography. 3 vols. Calcutta. Selections.

Sketches of Eminent Christians. 5 vols. R. T. S. do.

### *Books for Women.*

The books mentioned under this head may be read by fathers as well as by mothers.

Medical Hints for Young Mothers.\* S. P. C. K. 2d.

Secret of a Healthy Home.\* Jarrold. 2d.

How do you Manage the Young Ones.\* Jarrold. 2d.

Plain Words about Sickness.\* Seeley. 1s. 6d.

Friendly Advice to Parents. R. T. S. 4d.

Working Man's Wife. R. T. S. 1s.

Abbott's Mother at Home. R. T. S. 1s.

Family Book. R. T. S. 1s. 6d.

Leslie's Dawn of Light. (Boshonto). Snow. 2s.

Phulmani and Karuna.

Ayah and Lady.

Anecdotes of the Family Circle. Am. T. S.

Cottage Readings from Bible History. Hamilton. 3s. 6d.

Words for Women. Seeley. 1s. 6d.

The two preceding books contain sketches of the Women of the Bible.

Oxenden's Ruth. Hatchard. 1s. 6d.

Sigourney's Great and Good Women. Nimmo. 1s. 6d.

Willing Hearts and Kindly Hands. Nelson. 3s. 6d.

Fifty Famous Women. Ward and Lock. 3s. 6d.

### *Miscellaneous.*

The Husbandman's Manual. S. P. C. K. 4d.

Advice to Cottagers. R. T. S. 4d.

Oxenden's Labouring Man's Book. Macintosh. 1s. 6d.

Farmer Goodall and his Friend. Seeley. 1s.

Mackenzie's Married Life. Seeley. 1s. 6d.

Scripture Natural History. R. T. S. 2s. 6d.

Oxenden's Home Beyond. Macintosh. 1s. 6d.

Comfort in Affliction. R. T. S. 6d.

Proverbs of all Nations. Kent. 3s. 6d.

Asia Described (Far Off. Part I.) Hatchard. 4s. 6d.

Europe Described (Near Home). Hatchard. 5s.

Africa and America (Far Off. Part II.) Hatchard. 4s. 6d.

\* All must be orientalised. An excellent little work, by Mrs. T. Clarke, for native Christian mothers, was printed some years ago at Madras. "Household Tracts for the People," and "Tracts of the Ladies' Sanitary Association" (Jarrold), will afford valuable hints.

Phenomena of Nature. S. P. C. K. 1s. 10½d.  
 Great Wonders of the World. Routledge. 2s.  
 Great Inventors. Ward and Lock.  
 Great Cities of the World.

#### BOOKS FOR MISSION AGENTS.

It is of great importance to provide native pastors and catechists with books calculated to assist them in their work. A few superior agents should have a good English education to labour among the higher classes of natives, and to act as translators and authors. Village agents, as a rule, are better trained only in the vernacular; but they ought to be supplied with as many books as possible. The first step should be to provide the text-books required for a course of theological training. Other works may be gradually added.

The books for Hindus and Muhammadans, mentioned at pages 27 and 43, should be carefully studied by mission agents.

#### *Evidences of Christianity, &c.*

View of all Religions. (Compilation.)  
 God's Wisdom in Creation. (Compilation.)  
 Evidences of Christianity.  
 Philosophy of Plan of Salvation. R. T. S. 10d.  
 Butler's Analogy. R. T. S. 3s. 6d.  
 Errors of Romanism.

#### *Biblical.*

Interpretation of Scripture. Angus's Bible Handbook. Part I.  
 Analysis of do. do. Part II.  
 Eadie's Biblical Encyclopædia. (Abridged.) R. T. S. 7s. 6d.  
 Robinson's Harmony of Gospels. R. T. S. 3s.  
 Dublin Scripture Text-book. Groombridge. 1s. 6d.  
 Commentary on the Bible.  
 Do. on Psalms. Alexander and Perrowne. (Abridged.)  
 Do. on Isaiah. Alexander. (Abridged).  
 Do. on Gospels. Barnes.  
 Do. on Romans. Hodge. R. T. S. 3s.  
 Do. on Ephesians. Hodge. Nisbet. 3s. 6d.  
 Do. on Revelation. Barnes.  
 Titcomb's Bible Studies. Parker. 8s. 6d.

#### *Scripture History.*

Riddle's Outline of Scripture History. Longmans. 2s. 6d.  
 Angus's Christ our Life. Nisbet. 5s.  
 A life of our Lord, originally prepared for India.  
 Macduff's Footsteps of St. Paul. Nisbet. 5s.

*Christian Faith and Duty.*

- Hodge's Outlines of Theology. Nelson. 6s. 6d. Adapted.  
 Wayland's Moral Science. R. T. S. 3s.  
 Venn's Complete Duty of Man. R. T. S. 3s. 6d.  
 Kennedy's Divine Life. R. T. S. 3s.

*Church History.*

- General View. Abridged from Kurtz. Clark.  
 Burns' History of the Early Church. Nelson. 4s.  
 Reformation in Europe. R. T. S. 1s. 6d.  
 History of Christianity in India. Compilation.  
 Do. Christian Missions. Do.  
 God in History.

*Christian Ministry.*

- Todd's Student's Guide. Routledge. 2s. Adapted.  
 Bridges' Christian Ministry. Seeley. 10s. 6d.  
 Baxter's Reformed Pastor. R. T. S. 2s. 6d.  
 Kidder's Homiletics. Hamilton. 6s.  
 Mather's Essays to do Good. Collins.  
 Thomson's Great Missionaries. Nelson. 3s. 6d.  
 Memoirs of Oberlin. Bagster. 4s.  
 Anecdotes of Christian Ministers. R. T. S. 1s. 4d.

*Sermons and Skeletons.*

- Burder's Sermons. Selection. R. T. S. 4 vols., 12s.  
 Jay's do. do.  
 Spurgeon's do. do.  
 James's Pastoral Addresses. Selection. R. T. S. 2s. 6d.  
 Miscellaneous Sermons. 2 vols.

**Library.**—The formation of a small library of works, suitable for translation, has been already recommended. It is hoped that the foregoing lists may be of some service in the selection of books. Copies should be obtained of those likely to be useful. They might be lent afterwards to translators.

**Arrangement of Work.**—It will be found very advantageous to mark out at the commencement of each year the publications proposed to be issued during its course. The number must depend upon the wants of the case, the funds available, and the means for carrying out plans. It may be objected that the best arrangements are liable to be upset by the sudden removal of those expected to render assistance. This, no doubt, is true to a certain extent; but fertility of resource and energy will often effectually cope with such difficulties. Although persons who work upon a

plan may not be able to effect all that they propose, they will generally do far more than those who act in a desultory manner.

The following publications might be attempted annually by one of the large Tract Societies in India. The smaller societies would omit what was beyond their means.

TRACTS.—1. *A short Tract, or Handbill, monthly*, for free circulation after preaching. The Parent Society's Every Week Series would serve as a model, but the tracts should be shorter.

2. *A Quarterly Tract for Adults*, for the selling series. Two might be for Hindus, and two for Native Christians, or of a general character.

3. *A Quarterly Tract for Children*. This should also be sold at a very low rate.

BOOKS.—1. *A Half-Yearly Volume for Native Christians*. One might be simpler and smaller than the other, e.g., Come to Jesus and James's Anxious Inquirer.

2. *A small Half-Yearly Volume for Children*.

3. *A Yearly Volume for Mission Agents*.

PERIODICALS.—Every important language should have at least one *Monthly Magazine* for adults, and another for the young. In large cities like Calcutta and Bombay a *Zenana Magazine* might be issued with advantage.

A *Christian Almanac* would be useful.

It is true that the above list includes far more than has been attempted hitherto by any Society; but the past should not be a measure for the future. Every year, with the spread of Christianity, there ought to be progress.

Estimate.—Tract Societies should, in a small way, follow the example of Government in framing estimates for the year. This will be noticed more at length under another head. It will suffice to mention at present that information should be obtained with regard to the cost of each of the foregoing publications recommended, and the selection should be made as means permit. It may be found necessary to omit certain publications, and to issue others quarterly instead of monthly, &c.

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## V PRINTING.

**Size of Editions.**—The number printed should be determined by the probable demand. If too few, new editions are soon required, increasing considerably the expense per copy. If too many are printed, a part of the edition will probably become a prey to insects. All this seems so self-evident as not to require mention; yet it is lamentable how much money has been wasted from want of consideration in this respect. One instance may be given. A Tract Committee ordered the printing of 10,000 copies of a tract for Roman Catholics—a number which would have supplied every one of them who could read with ten copies each. After the edition was printed it was discovered that there was about a thousand copies in hand, which would have supplied the demand for the next ten years. The annual issues of each publication should be entered in a table. This would form a guide as to the numbers which should be printed of any publication, and would be a valuable index to the popular taste.

**Paper.**—The Parent Society makes grants of paper for the printing of tracts and religious books, thus relieving its Indian Auxiliaries of nearly half the expense. *Coloured* paper is granted as well as *white*.

Occasionally printing is stopped for a time from want of paper. No inquiry is made about the stock in hand, and the first intimation received is, that it is entirely exhausted. As six months at least must elapse before a fresh supply can be obtained from England, either printing must be suspended for that period, or paper must be borrowed or bought. All this can easily be obviated by requiring a monthly statement from the Depository clerk of the paper in hand. The form suggested is given under the head of Accounts.

To secure a regular supply of paper, it is well, at the commencement of each year, to estimate the quantity that will probably be required during the next twelve months. Application should be made for the amount. Paper is not sent out unless applied for. A statement of the expenditure of the previous grant is required, as well as a general idea, if possible, of what is proposed to be printed with the grant for which application is made.

**Size of Page.**—This is of some consequence. Tracts of octavo or duodecimo size are much more valuable as waste paper than those which are smaller. An experienced missionary told the compiler that he was at first surprised with what avidity a large sheet containing the Ten Commandments was sought for by boys.

Nothing that he had was in such demand. He soon found out that the object was to make kites! A more common purpose is to use Scriptures and tracts for wrapping up spices and medicines. This will be prevented by always selling them rather higher than their value as waste paper. A further safeguard is to reduce the size of the page. At Madras and Bombay tracts are usually printed in 18mo size, both for this purpose, and also as being more portable and less liable to be torn. Small tracts have been printed in 32mo. They are liked by the people, as they can easily be carried in a fold of the dress.

**Size of Type.**—Tracts for general circulation should be in readable type. Small pica is perhaps the best for ordinary purposes. Long primer may be used for books intended for persons in the habit of reading. A few tracts should be printed in large type for the aged or indifferent readers.

#### WOODCUTS.

**Value.**—It is well known how much pictures contribute to the popularity of books, especially those for children. They are of equal value in India, where the people generally, in intellectual development, are like children at home. Many of the native books contain illustrations, chiefly in outline. It has been recommended that the woodcuts in Christian publications should be of a similar character, as the people find it difficult to understand perspective and shading. The objection is that such woodcuts would require to be specially prepared for India, which would make them very costly. Casts of existing woodcuts can be obtained at comparatively small expense.

Sufficient attention has not been paid to the use of woodcuts in India. They are an important element of success in publications for sale. The Parent Society spends upwards of £4,000 a-year on engravings. The Indian Societies would find it advantageous to get small annual supplies of casts. The sorts to be selected should be determined by the publications proposed to be issued. Suppose, for example, that a translation of "Missionary Gleanings" is to be published, if the woodcuts are not already available, such of those as are wanted should be obtained from England.

**List.**—To enable woodcuts to be easily selected, a list is given below of about 2,500 of those likely to be most generally useful. It is not expected that, for many years, any Tract Society in India should have a complete collection of them. Only those should be ordered which will be immediately required. A long list is given, because different woodcuts will be selected in different parts of India.

When ordering casts of the woodcuts in the following list, it will be sufficient to give the numbers. If distinguished by an asterisk this should be added, or a different cut will be sent. New woodcuts may be ordered by mentioning the page of the book in which they occur.

Very few *large* woodcuts should be ordered. The expense is much greater, and they can be used only in exceptional cases, as ordinary publications will not admit their insertion. In the following list cuts which are not distinguished can be used in an 18mo page. Larger cuts are marked 12mo or 8vo. Very small cuts are indicated by *v*, vignette.

A few of the woodcuts are from the *Church Missionary Juvenile Instructor*. They are marked Juv. In., with the year they occur. Q. T. denotes *Quarterly Token*, of the same Society. Wes. Off. denotes the *Wesleyan Juvenile Offering*. Woodcuts in missionary periodicals are often valuable as referring to India. Casts can be obtained at cost price from the Societies.

**Care of Cuts.**—The soft metal of casts is very liable to be scratched, by which they are rendered useless; they should therefore not be kept one above another. When sent to the printers, each should be wrapped up separately in paper. To ensure return, receipts for the number given should be obtained. The neglect of this has occasioned loss.

Casts are best kept in shallow drawers. Cases of the proper size should be made for the purpose. It is miserable economy to dispense with this. For facility of reference, the drawers should be distinguished by the letters of the alphabet or numbered.

**Arrangement.**—Time will be saved and the object in view will be better secured by classifying the proofs of the woodcuts. If they are mixed, much trouble will be given in searching for a particular cut, and after all it may be overlooked. By arranging them according to subjects, it can be seen at a glance which are available.

It may be well to adopt the classification in the following list. Woodcuts already in stock should be marked. This can also be done when casts are ordered.

When woodcuts are first classified, all of one subject should be placed in the same drawer. It will be difficult to continue this, as the drawers will get full; but the object will be gained by classifying the *proofs*. There should be a folio volume, well bound for the purpose, with blank leaves of stout, smooth, brown paper. It should be thick, so as to allow a considerable number of proofs to be inserted. First, the book should be paged and the subjects marked; thus ten pages may be allotted to Old Testament history,

six pages to Beasts, &c. As much space, *at least*, should be left for woodcuts hereafter to be obtained as is allowed for those already available. Proofs should be taken of all the illustrations, which should be neatly cut into squares or oblongs and pasted in the book according to the classification suggested. The subject of each woodcut should be written underneath. On the top the number stamped on each woodcut may be entered, with the letter indicating the drawer in which it is kept. The entries may be thus, A 183\* Jericho. When any woodcuts require to be sent to the printers, a list should be given of the pages where they occur, with the letters of the drawers and numbers of the cuts.

It would be simpler to re-number the cuts, but if the figures are marked with ink they are soon obliterated. A set of punches for stamping numbers would obviate this objection. The casts might be kept in the drawers according to their numbers.

### LIST OF WOODCUTS.

OLD TESTAMENT HISTORY.			
Adam dressing garden .....	6263	Joseph weeping aside .....	9710
" in the garden .....	9269	Joseph's feast .....	8277
Paradise.....	14*	Cup found in sack .....	9709
Adam naming animals .....	01710	Joseph making himself known ..	8276
" and Eve hiding.....	6671	Going down to Egypt .....	902
" leaving Paradise..	7233	Joseph and father meeting ..	9711
Abel's sacrifice .....	01255	Joseph's brothers before Pharaoh	9105
Abel dead .....	23*	Jacob before Pharaoh .....	9057
Animals entering ark .....	01697	Job in prosperity .....	01297
People on top of rock .....	9168	" and friends .....	01709
Ark floating .....	7235	Israelites oppressed .....	01717
Dove sent out .....	9274	Moses found .....	402*
Noah sacrificing .....	0204	" 12mo .....	105a
" and rainbow .....	3623	" before Pharaoh .....	0769
Babel building .....	0892	Death of first born, 8vo .....	0770
Hagar at the well.....	8393	Pillar of Cloud .....	9557
Lot leaving Sodom .....	57a	Gathering manna .....	3621
Ishmael mocking .....	6677	Jethro's advice .....	01298
" under a shrub .....	6133	Moses and tables .....	01156
Abraham and Isaac, 32mo .....	9136	Quails .....	6622
" 12mo .....	01708	The spies and grapes .....	46
Isaac blessing Jacob .....	3625	Aaron's rod budding .....	01264
Jacob watering flock .....	3645	Man gathering sticks .....	01735
" and Esau meeting.....	3619	Rock smitten .....	403*
Joseph keeping sheep .....	8269	Brazen serpent .....	8105
" telling dreams .....	8270	Moses viewing Canaan .....	6711
" in pit .....	7491	Rahab and spies .....	6863
" sold .....	8271	Joshua and Achan .....	01718
Jacob and bloody coat .....	9708	Gideon .....	6657
Joseph in prison .....	8273	" and fleece .....	6170
" and Pharaoh's dreams ..	8274	" cutting down grove .....	8691
" proclaimed ruler .....	7493	" in pursuit .....	8692
" storing grain .....	8275	Samson and lion .....	6866
Joseph's brothers buying .....	7495	" carrying gates .....	6867
		" grinding, 8vo .....	0775
		Naomi's return .....	824

Ruth cleaves to Naomi .....	825	Shadrach, &c., bound .....	9*
" bringing gleanings .....	6868	" in furnace .....	3630
" and Boaz in field .....	3622	Nebuchadnezzar praising God ..	7452
Samuel brought to Eli .....	9664	Daniel praying .....	9562
Eli and Samuel .....	7509	" in lions' den .....	6639
Samuel praying .....	11*	Vashti .....	1420
Eli's death .....	6870	Mordecai and Haman .....	6906
Dagon and the ark .....	1425	" 8vo .....	0784
Saul anointed .....	7510	Building the wall .....	1419
Samuel reproving Saul .....	7511	Ezra reading the law .....	6905
Saul rejected .....	6872		
David killing lion .....	640*		
" and Goliath, 32mo .....	7243	GOSPEL HISTORY.	
" .....	01707	Wise men and star .....	0352
" with Goliath's head .....	8281	Angel and Shepherds .....	3380*
" playing before Saul .....	18*	Shepherds seeking child .....	503*
Saul trying to smite David .....	6876	" adoration of.. Wes. Off., 1865	
Parting of David and Jonathan .....	6877	Wise men of Bethlehem .....	2806*
Cutting off Saul's skirt .....	1422	" men's offerings .....	6714
Death of Saul .....	1423	Flight to Egypt .....	502*
David finds Saul's body .....	1878	Murder of infants .....	744
" mourning .....	6880	Christ and doctors .....	3629
Asahel and Abner .....	1427	Joseph a carpenter .....	209
David playing on harp .....	3651	John preaching .....	
Nathan and David .....	1426	" sending disciples to Jesus ..	6717
Shimei cursing .....	6881	Feast at Cana .....	8395
Absalom caught by oak .....	6882	Temple cleansed .....	6735
David and Araunah .....	1424	Woman of Samaria .....	6720
David's charge .....	0791	Draught of fishes .....	6721
Elijah fed by ravens .....	7246	Bethesda .....	9960
Woman gathering sticks .....	01736	Widow's son raised .....	748
Elijah and widow's son .....	12*	Storm, Jesus asleep .....	6727
" at Carmel .....	1432	Jesus walking on sea .....	754
" and juniper tree .....	6891	Sick man carried to Jesus .....	351a
Calling of Elisha .....	6892	Child placed in midst .....	6729
Elijah and captain .....	1434	Christ in wilderness .....	746
Elijah at Jordan .....	6893	Syrophoenician woman .....	750
Elisha mocked .....	3620	Grateful leper .....	889
Bears and children, 12mo .....	0178	Martha and Mary .....	890
Child in the field .....	3368*	Mothers bringing children .....	553
Elisha and child .....	01478	Christ and children .....	7501
Captive Maid .....	19*	Blind beggar .....	507*
Naaman at gate .....	8484	Zacchaeus .....	751
Message to Naaman .....	9863	Children crying Hosanna .....	636*
Naaman and Gehazi .....	845a	Washing disciples' feet .....	6736
Elisha and Gehazi .....	8485	Last Supper .....	01339
Joash hidden .....	01471	Christ in garden .....	6737
" crowned .....	7561	" before Caiaphas .....	891
Elisha and Joash .....	1436	Peter weeping .....	6738
Jonah going on board, 12mo .....	298a	Judas getting money .....	9729
" asleep, 12mo .....	294a	" going away .....	882
" thrown overboard, 12mo .....	295a	Soldiers mocking Christ .....	6739
" preaching, 12mo .....	296a	Christ and cross .....	7253
" Jonah and gourd, 12mo .....	297a	Soldiers at sepulchre .....	6743
" 32mo .....	6915	Women going to sepulchre .....	659*
Hezekiah and letter .....	6898	Peter and John at sepulchre .....	894
" weeping .....	6899	Walk to Emmaus .....	6745
Finding of the law .....	1889	Disciples blest .....	6748
Jehoiakim and pen-knife .....	1417		
Jeremiah cast into pit .....	6910		
Burning of Jerusalem .....	6902		
Daniel and Nebuchadnezzar .....	8*	NEW TESTAMENT PARABLES.	
		Householder and labourers .....	883
		Marriage procession .....	01146
		" feast .....	9464

Net cast into sea .....	6747	Bethany .....	2134
Pearl of great price .....	8787	Bethesda .....	01278
Pharisee and publican .....	554*	Bethlehem .....	01276
" 12mo .....	9463	" Vale of .....	2785
Prodigal son leaving, 8vo .....	311*	Bethshan .....	2913
" and hogs, 12mo .....	322*	Birs Nimroud .....	0297
" going home, 12mo .....	336*	Cæsarea .....	141a
" received .....	7554, 8360	Cana .....	2891
" 12mo .....	0610	Corinth .....	2263
" feast on return, 8vo .....	347*	Dead Sea .....	162a
Rich fool .....	9443	Ephesus .....	2899
" man and Lazarus .....	635*	Gaza .....	2908
Samaritan, good .....	8764	Gerizim, Mount .....	2780
" 8vo .....	762*	Gethsemane .....	2796*
Servant, unforgiving .....	874	Hebron .....	0474
Sheep, the lost .....	01154	Hermon, Mount .....	2894
Shepherd, eastern .....	506*	Hor, Mount .....	0181
Sower, the .....	7783, 9451	Jabbok, Brook .....	2905
" 12mo .....	2160*	Jericho .....	01285
Steward, the unfaithful .....	876	" fountain at .....	140a
Vineyard labourers, 12mo .....	2773*	" road to .....	2112
Virgins, ten .....	8219	Jerusalem .....	2130, 0729
Wedding garment .....	9493	" Brook Kidron .....	01282
<b>ACTS OF APOSTLES.</b>			
Election of Matthias .....	01341	" Ephraim Gate .....	2781
Death of Sapphira .....	660*	" Holy Sepulchre, 8vo .....	2913*
" of Ananias .....	7851	" mosque of Omar .....	01260
Stephen stoned .....	7254	" street in .....	2884
Philip and eunuch .....	3647	" tomb of kings .....	1390
Paul struck down .....	9418	" Via Dolorosa .....	01290
Paul's sight restored .....	6752	" Pool of Siloam .....	2137
Paul let down by basket .....	6753	Joppa .....	139a
Peter delivered .....	3626	Jordan, source of .....	142a
Elymas struck blind .....	8482	" plain of .....	2906
Paul and Lydia .....	9031	Judea, desert of .....	136a
" and jailer .....	604*	Laodicea, 8vo .....	01376
Bereans reading .....	0608	Lebanon .....	163a
Timothy taught .....	9299	Magdala .....	2138
Paul at Athens .....	2113	Mount of Olives .....	145a
" 8vo .....	01168	" 12mo .....	01288
Eutychus restored .....	6758	Nain .....	2897
Paul at Miletus .....	6759	Nazareth .....	2131
" standing on stairs .....		" 12mo .....	159a
" and Felix .....	7257	Patmos, 12mo .....	0716
" and Agrippa .....	6761	Petra .....	01306
" 8vo .....	01326	Philadelphia, 12mo .....	0720
Ship tossed .....	6761	Porch of Solomon .....	144a
Paul and snake .....	9733	Rama .....	2888
Fire kindled .....	9735	Rome, ruins, 12mo .....	3526
<b>SCRIPTURE GEOGRAPHY.</b>			
Acre, Bay of .....	2903	" restored .....	2928
Adullam, Cave of .....	158a	" Arch of Titus .....	2933
Anathoth .....	2911	" capitol .....	2930
Antioch .....	2261	" catacombs .....	3007
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*Coloured inks* afford another variety. They require care in printing. Probably neat blank ornamental wrappers with coloured ink might be obtained from Kronheim, London, at about 16s. per thousand 18mo size.

The use of ornamental wrappers should be determined by the principle already explained with regard to coloured pictures, viz., remunerative sales.

*Contents of Wrappers.*—Remarks have already been made about having a small English title, not in a prominent place, with a taking vernacular title in large letters. The name of the Society publishing the tract should also appear in small letters in English. The place where it is sold should be mentioned in the vernacular. It is desirable also to give the prices both in English and native characters.

The *numbering* of tracts is sometimes neglected in India, but this is a mistake. If tracts are not numbered, their titles must be written out when they are ordered, giving much more trouble. Tracts not numbered are liable to drop out of sight. The numbering of tracts also tends to order in the Depository. Before affixing numbers to tracts, care should be taken to ascertain which have been previously used. From the neglect of this, it has happened that three tracts have been issued with the same number.

Much has still to be learned with regard to the popularity of tracts. One help to arriving at a knowledge of this is to mark in small letters on the wrapper of a tract the number of the edition, the number of copies printed, and, if known, the total number printed since the commencement. The entries would be as follows: 5th edition, 5,000; total copies, 105,000. The date should also be given.

**Printed Sheets.**—Editions of tracts should all be done up at once. The cost of stitching is not great, and generally all go off within a few years. The binders should tie the tracts up in hundreds, as this greatly facilitates issues from the Depository. At Madras each packet is wrapped in paper with a small printed label. The expense of this is small, and the tracts are better preserved. Paste is very liable to attack by insects. A small quantity of corrosive sublimate is a preservative. Copperas has been recommended for the same purpose. A little alum tends to prevent paste from fermenting, which it is very apt to do in a hot climate.

*Books* should be bound only as required. It has happened that large editions have all been bound at once. Working capital is thus uselessly locked up in a way that a man of business avoids.

But this is not the chief objection. The paste causes books to suffer from insects, and attracts damp; the binding also deteriorates. In the course of a few years the books become much less saleable. For the above reasons, it is expedient to bind at once only as many copies as will probably be required during the next twelve months.

When the printing of a book is completed, all the sheets should be collated, and tied up in parcels of a convenient size. The mistake is sometimes made of tying up in one parcel all the copies of one signature. Hence, in order to bind a single copy, it is necessary to open and tie up again it may be twenty parcels. This is obviated by including complete copies in each parcel. Some insects are very destructive to paper. On the outside only a minute hole may be seen, while the inside is perforated to such an extent as to destroy the books. This may be guarded against by having the sheets carefully tied up in *brown* paper. Damp must also be guarded against.

The contents of each parcel of sheets should be labelled outside, with the number of copies. If this is not done, when stock is taken each parcel must be opened, and the sheets counted.

In some parts of India binding is done in a very inferior style. When a large number of copies of a book require to be bound, it may be found expedient to get cloth boards from England. A copy can be sent home in sheets, and the boards will be sent out of the proper size. The cost is not increased, while the book has a much better appearance.

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## VI.—MANAGEMENT OF DEPOSITORIES.

**Building.**—It has been well remarked that as much energy must be devoted to securing a *circulation* for books as is expended in their *preparation*, or they will lie as lumber on the shelves. A well-managed CENTRAL DEPOSITORY is one of the first requisites for promoting circulation.

The Parent Society, seven years after its establishment, “could only afford to rent one side of a shop, the other being appropriated to the sale of china and earthenware. In the cellar of the house the stock was kept. During fourteen years the Society continued in this lowly station. In 1820 the Committee engaged No. 56, Paternoster Row.\*” The present handsome and convenient

\* “Jubilee Memorial,” pp. 113, 114.

building was not erected till about twenty years later. The "Jubilee Memorial" states that "the new building has been most advantageous to the business transactions of the Institution."

Every Tract Society in India should have, if possible, a depository of its own. The Bombay Tract Society owes its prosperity in no inconsiderable degree to its possessing an excellent building, which not only affords accommodation for the stock, but yields about £200 annually in rent. The report for 1849 thus mentioned the advantages of a depository :—

" Only one other additional want will be referred to in this report ; and that is, the want of a properly-situated permanent DEPOSITORY.

" The depository should be in a conspicuous public place, where it would attract the attention of Europeans, natives, and strangers from the neighbouring regions. It should be permanent, too, as well as attractive in appearance, so that gradually it may become generally known as a place where publications in all the various languages spoken in this part of the world are procurable. This would materially increase the society's usefulness, and without this it can but partially fulfil its mission."

A special appeal was made for a Building Fund. The premises were estimated to cost 10,000 rupees. An effort was made to obtain one hundred subscribers of 100 rupees each. Through the energy and perseverance of the Rev. R. W Hume this was accomplished. The Bangalore and the Ceylon Tract Societies are the only other societies having depositaries of their own. The North India Tract Society finds accommodation at present in the Bible Society's building. Other societies are obliged to rent premises. The rent of the Calcutta Tract Society depository is equal to half the subscriptions, while there is no security for its permanent occupation.

It is true that of late years the expense of building has considerably increased. Still, wherever practicable, an effort should be made to secure permanent premises.

**Furniture.**—The Parent Society's depository is *comparatively* not very large ; but by a skilful use of the space, a very extensive stock is kept on hand.

Neat almirahs, with glass fronts, should be provided for English books. Surplus stock, neatly tied up in brown paper, can be kept elsewhere till wanted. Children's books are best displayed in flat show cases. High shelves, divided into numerous compartments, are necessary for vernacular publications. In some cases mission presses will take charge of printed sheets, and supply bound copies as they are required. This saves much space. English tracts may be kept in pigeon-holes.

Great care is necessary to protect stock from white ants. Plates

of tin, coated with coal tar, placed under the feet of almirahs and shelves, are a safeguard. Walls may in some places require a coating of coal tar.

The depository should have a good writing-table, with drawers and pigeon-holes. The clerk's table should have a frame, in which the society's books may be properly arranged. A stationery case, letter clips, &c., should be supplied. The first cost of such articles is not great, and time is economised by their use.

**Depositary.**—Success depends greatly upon the character of the person in charge. There is some difficulty in making a proper selection. A really competent, trustworthy man can generally command a salary elsewhere equal, perhaps, to the entire benevolent income. If a man of inferior qualifications is appointed on a low salary, there is the risk of loss through dishonesty, and business is not conducted satisfactorily. The following hints are given by the Parent Society :—

“A person who has always failed in his own concerns is not likely to be a very efficient agent on behalf of others when the matters of business chiefly devolve upon him. It sometimes happens that an agent is appointed more out of regard to his necessities than to his qualifications for the duties to be discharged. When this is the case, a painful failure is usually the result.

“Depositaries ought to be—1. Persons of business habits, prompt, accurate, and obliging. 2. Of religious character, who will discharge their duties, not for the present remuneration to be secured, but from sympathy to the work itself. 3. They should be Christians of unsectarian spirit, who would commend themselves to all the Lord's people as possessed of the ‘love of the brethren.’”

Some of the qualifications of depositaries may be briefly noticed.

*Strict Integrity* is of primary importance. Nothing can compensate for the want of this qualification. One great safeguard is to insist that, under no circumstances whatever, must the society's funds be mixed with the superintendent's private accounts. The neglect of this has led to the ruin of persons considered to stand high among men of their class for respectability and Christian character. Their downward course was as follows :—They first kept part of their own money in the society's safe. Payments were made on their private account from the joint stock. At the commencement they said that the payment was from their own money. By-and-by they made payments, doubtful how much money they had of their own to meet them. Next they said that their salary due at the end of the month exceeded what they paid away, and the account could then be balanced. A further stage was to keep back money received in payment of bills, intending to refund the amount when certain speculations were successful, but which gene-

rally failed, leading to discovery. As already stated, the superintendent should *feel* that he is under supervision. If he give way to temptation where such is not the case, part of the moral responsibility will rest with the officers of the society.

The following remarks from the "Instructions" of the American Tract Society should be impressed upon superintendents:—

"The agents of this society are expected, like the committee and officers, to transact all its concerns, not only with prudence and economy and a conscientious regard to moral right, but *on such principles of business accuracy* as can leave no question of the correctness of their proceedings, even in the mind of the most rigid investigator. No item of expense is incurred by the officers of the society but with the sanction of the committee. The salaries of the secretaries and those employed in the society's house are received only as formally sanctioned by a vote of the committee, and it would be highly culpable in an agent to appropriate moneys or other property of the society in his hands to his own use even for an hour, or needlessly to expose the same to loss or injury, or to enter into any contracts on behalf of the society which are not authorised by the committee."—p. 96.

Directions about the payment of moneys collected are given under a subsequent head.

*Orderly habits* are essential. "A place for every thing, and every thing in its place," must be one of his maxims. It is a bad sign when a superintendent's table is not kept orderly, and he must hunt about to find any letter that is wanted. *Promptitude* is likewise necessary. Except where reference to other parties is required, morning letters should always be answered on the same day; evening letters by next day. If correspondence is not allowed to fall into arrears, this will not be burdensome, while it will give satisfaction to all who have dealings with the society. Blank forms to facilitate replies will be noticed hereafter. *Tidiness* is of some importance. A dirty depository repels purchasers, especially ladies.

The depositary should have some acquaintance with the character of the books in stock, that he may direct purchasers to those they wish. While persons who visit the depository are not to be pestered to buy, an intelligent, obliging superintendent may greatly promote sales.

The following hints are given in the "Instructions" of the American Tract Society:—

"In effecting sales, there will be occasion for all your skill and talent. The merchant is unwearied in bringing forward articles to attract the purchaser. And is not the sale of the truth of God worthy of as much skill and effort as the traffic in worldly goods? While you make it manifest that the mere sale of books, for its own sake, is not your object,

it is proper that every consideration relating to the value and usefulness of the books, and their benefit to young and old, should be urged to induce families to possess what in thousands of instances has brought salvation to individuals and households. Endeavour to secure attention to the contents, character, and usefulness of the books, before asking the family to purchase.

"Be careful to call attention to the *publications for children and youth*, which are so beautifully printed and illustrated by engravings as to tempt every eye, and so rich in spiritual instruction as to profit every heart. You will often find that parents who are careless about their own spiritual wants, and will reject the offer of books for their own use, will have yearning hearts for their children, and will freely purchase for their benefit."—pp. 38, 39.

Superintendents in India usually receive fixed salaries. This seems the best plan, all things considered.

The following statement of the duties of the assistant-secretary or depositary was prepared at Madras:—

1. To have the general management of the depository under the direction of the secretary.
2. To keep the books of the depository with the aid of his clerk, and prepare required returns.
3. To keep and be responsible for the stock.
4. To attend to all customers.
5. To attend to all simple orders or inquiries about books which may be directed to him; but to submit to the inspection of the secretary, whenever called for, all correspondence which he may carry on relative to the business of the society.\*
6. To see that all letters received are duly registered, and, when attended to, docketed, and arranged in alphabetical order. Also to keep copies of all letters or memoranda despatched.
7. To be responsible for the cash balances, which he must submit to the examination of the secretary whenever called upon.
8. To pay the cash collected into the hands of the treasurers weekly, and produce their receipts in confirmation of the credit entries in the cash book, when the cash account shall be examined by the financial secretary.
9. To write out the minutes of the committee meetings in the minute book.
10. Generally to attend to the instructions of the secretary, and to answer any inquiries relative to the society's affairs which may be addressed to him.

**Clerks and Peons.**—The time of the assistant-secretary should not be occupied with copying letters or petty details. He must, therefore, have assistance. The duties of each person employed should be defined, e.g., one may be store-keeper, &c.

\* It is very desirable that this correspondence should be occasionally examined. Complaints of neglect may thus be brought to light, if any exist.

## ENGLISH STOCK.

The sale of the English publications of the Parent Society is to be zealously promoted on several accounts. The influence of Europeans has an important bearing upon missionary work. Both for their own sake, and with reference to the native population, efforts should be made to reach them. Good books are one of the most valuable agencies available. Another important consideration is that the profits on English sales may be made to meet a large proportion of the working expenses, enabling the bulk of the benevolent income to be devoted to vernacular publications. In the case of the Parent Society, the profits on books more than cover all the working expenses. The profit from English books in India will depend largely upon the management of the depository. In some cases, on account of deterioration of stock and bad debts, the clear profit is by no means large.

**Arrangement.**—“An orderly arrangement of the stock will be found of great use to the superintendent. He should be able to place his hand upon any publication without delay. By this plan his time will be saved, and the patience of the customer untried.”

Books may be classified as follows:—

1. *Ordinary Publications.*—These include the bulk of the whole. Alphabetical arrangement is the best. Books are easily found, and by examination with a catalogue, it can readily be ascertained which are not in stock.

2. *Illustrated Books for Children, &c.*—In the Parent Society’s catalogue these are not entered alphabetically. They are best displayed in flat show-cases. They may be arranged in them according to the order of the catalogue.

3. *Books in Elegant Binding.*—Purchasers sometimes ask for books in morocco binding, to be given as presents. Selection will be facilitated by having all such works in an almirah by themselves, arranged alphabetically.

4. *New Publications.*—These should be kept in one place, that inquiries on this point may be readily answered. The case containing them should have a prominent notice—**NEW PUBLICATIONS.**

**Catalogues.**—Sales will be promoted by a good supply of various classes of catalogues. The general catalogue may be issued with the report. It is not necessary to reprint it every year; once in two or three years will be sufficient. A list of *new* publications should be printed annually. A list of publications classified according to prices will be found very useful. Customers often

ask, "What books have you at such and such a price?" There should also be a list of books in elegant bindings.

**Ordering Stock.**—Perhaps no part of his work will tax more the judgment of the superintendent than the ordering of stock. It is lamentable the loss sustained by societies through want of discrimination in this matter. Sometimes greater quantities are ordered than will sell; hence they remain on hand, and in course of time are so affected by the climate that they become unsaleable. On the other hand, often books in demand are not obtained in sufficient numbers, so they are not sold. By care and foresight, both errors may be guarded against to a large extent.

Care should be taken to make up the orders with a view to the probable sales. The secretary's own tastes must not be regarded as an index to those of the purchasers. It is useless to accumulate a stock of valuable old theological works which people *ought* to read but *will not*. The writings of Bunyan and Baxter still retain their popularity; but the works of most other writers of the same period must be ordered with great caution. The sale of the works of even recent authors, like Angell James, has fallen off considerably the last few years, while there is an increasing desire for tales and books of a similar class. Illustrated children's books have generally a ready sale. But the actual sales will be the best guide.

**Periodical Supplies.**—To secure large sales, there must be a sufficient stock of books on hand in good condition. For this purpose orders must be sent at *fixed periods*. If indents are made at uncertain intervals, it often happens that some of the books in greatest demand run out of stock. *Quarterly* supplies will probably be best for the societies at the Presidencies. Half-yearly supplies will be sufficient when the sales are less, or communication more difficult. The months of the year should be fixed, and the depositary should understand it to be a part of his duty to draw up a proposed indent for approval.

If books are ordered only annually, it is very difficult to fix the numbers of each; too many or too few may be ordered. By obtaining quarterly supplies less capital will require to be invested in stock. The books will be in better condition, and any which run out earlier than was calculated can be more quickly replaced.

The demand for elegant books as presents is always much greater before Christmas. Care should be taken to secure the arrival of a good supply *in due season* to meet this want. Allowance should be made for unexpected delays. It makes a great difference in sales if the supply is *too late*.

When the Suez Canal traffic has been fully developed, it will probably be best to obtain supplies of books by that route.

**Standard List.**—Without some guide, it requires much time and experience to ascertain which books should be ordered. Officers and superintendents are subject to change; and when they have learned, perhaps at a dear rate, which books are in demand, or the reverse, not unfrequently they remove. Hence it is desirable to have a list which may aid the superintendent in preparing indents.

The stock to be kept on hand will vary with the sales and the frequency of supplies. If books are obtained from England quarterly, the stock may be one-third less than if only annual supplies are received. Probably stock to the value of eighteen months' sales will be sufficient, if supplies are received quarterly. The stock of the Madras Tract Society amounts to about £500, equal to about two years' sales; but some of the books will not be sold for the next ten years.

The annual sales afford the best guide in preparing a standard list. In the best-managed depositories in India a list is kept of the issues of stock in the following manner :—

TITLE.	Price per copy.	JANUARY.			Copies issued during year.	STOCK AT END OF YEAR.		
		On hand 1st of month.	Received during month.	Issued during month.		On hand 31st Dec.	Value.	
Baxter's "Call"	8 as.	5	2	1	15	6	R. 3	A. . P. .

The list extends over two sides of a folio page, so that the issues during the year are seen at a glance. There are columns for all the months, although only one is given above as a specimen. The standard list can be prepared by taking the average sales during the previous three years, and increasing them by one-half. If a list of the issues like the above is kept, when an order has to be made out, it will simply be necessary to go over the column containing the books on hand at the beginning of the month, comparing them with the standard list, and noting the difference. Thus, suppose there are two copies on hand of Bonar's "Palestine," and the list gives three, one copy will be noted for order.

If a list of the above description is not kept, provided the books are arranged alphabetically, the superintendent can go round, counting those on hand, and marking the differences.

It is scarcely necessary to observe that much time is saved in ordering books, by using one of the home general catalogues, marking the numbers, and underlining the prices as directed.

A monthly list of the issues is valuable for another purpose, which will be explained subsequently.

**Order Book.**—It sometimes happens that publications ordered are not in stock. A book should be kept in which such orders are entered, with the names of the applicants. Information should be given on the arrival of the next supply.

**Periodicals.**—The principal Indian tract societies obtain monthly supplies of the Parent Society's periodicals for subscribers. They are usually sent out in a case overland. The freight at present by the Peninsular and Oriental Company is very high, amounting to about 3*d.* per copy on the larger magazines. The Indian book postage amounts to the same, if copies are sent singly, or three annas if two are forwarded to one address. If sent direct from England *via* Southampton, the entire postage to any part of India would be 3*d.*

The supply of periodicals, properly managed, would yield a small profit; at present, it is in some cases a positive loss. Some subscribers do not pay; copies remain on hand.

No part of the benevolent income of tract societies should go to meet unnecessary losses on English periodicals. This can be guarded against only by a strict watch over the periodical account. That it may be subjected to closer scrutiny, it is desirable to keep it separate from the book account. All the payments and receipts should be exhibited annually in a balance sheet.

The great security against loss is to make *pre-payment compulsory*. Subscribers, as a rule, intend to pay, but changes in India are so numerous and sudden, that unless payment in advance is insisted upon, the annual loss must be considerable. A notice like the following should be issued in *November* with the magazines:—

“Subscribers to the *Leisure Hour* and *Sunday at Home* are kindly requested to send in their subscriptions for the ensuing year in advance.”

A list should be given below of the prices of the periodicals, with the amount of the postage.

Notices can be printed at once to serve for several years.

Some judgment is necessary on the part of the superintendent in stopping periodicals which have not been paid in advance. In a certain part of India one-third of the subscribers did not pay. A rule was made, that if after due notice periodicals were not paid, they were to be stopped. The strict enforcement of this rule occasioned the loss of several subscribers who paid before, although they were dilatory. Subscriptions should be received, if possible, only for calendar years.

**Prices.**—No uniform rule is observed by the Indian tract societies in this respect. The Bombay rates are in some cases

below the England prices. In Calcutta  $12\frac{1}{2}$  per cent. is added to the home rates, but this is usually taken off for cash. The Madras Tract Society allows subscribers to purchase at English prices, but non-subscribers pay 25 per cent. additional. At Allahabad the usual charge is 25 per cent. above the home rates. The Parent Society allows 40 per cent. discount. The freight round the Cape will average 5 per cent. The loss from deterioration of stock may be roughly estimated at an equal percentage. A small allowance must also be made for bad debts and books sold at reduced rates. At English prices the net profits will amount to about 25 per cent.

As a general rule, prices should be as low as practicable. High rates reduce sales, and while a smaller amount of Christian truth is put into circulation the gain to the Society is no greater.

**Care of Stock.**—Tract societies in India sustain considerable annual loss from the depreciation of stock through the climate. As already mentioned, one great safeguard against this is not to keep more stock than is necessary. The books should be kept clean and free from dust. The fungus which forms on them during the wet season should be carefully wiped off. Books should be sold as much as possible in the order in which they are received, old copies being issued before new. Leather bindings may be brightened by coating them with the white of an egg.

“Books should be packed *on the end* with two thicknesses of strong paper between the rows each way, and care should be taken that in transporting them the lid, or marked side, be kept up, that the *backs* of the volumes may not be defaced, by the pressure of others lying upon them.”\*

Books soiled or injured may be sold at reduced rates. They should be kept apart, with a notice of the reduction at which they are offered ; but, as a rule, they meet with little sale.

**Books from Private Publishers.**—The Parent Society’s Report for 1870 contains the following passage :—

“Some country auxiliaries have wished to introduce the issues of private publishers. To this they have been urged by depositaries naturally anxious to do a large business, by friends who have been interested in some special volume, and by customers who would be glad to obtain all they want at one place. But whatever may be the seductions to change the Society into an ordinary religious bookselling concern, they have stedfastly resisted ; and wherever auxiliaries have yielded, it has been upon their own responsibility, the parent committee having no claim to the praise of success, nor being justly subjected to the blame of failure.”—p. 8.

\* Instructions of American Tract Society, p. 59.

Most of the Indian tract societies keep on sale select books from private publishers. The Rev. G. Bowen, of the Bombay Tract Society, who has had the best means of forming a judgment, considers that this does not affect the sales of the Parent Society's publications. The two principal reasons assigned are the following :—

1. In India difficulty is often experienced in obtaining religious books of an evangelical character. The European community is not large, and the demand for such works is so small that ordinary booksellers have little inducement to keep supplies. Tract depositories would be well-known dépôts for such publications.
2. The profit on their sale would meet part of the depositary expenses. One disheartening feature connected with most tract societies in India is the heavy outlay on the depositories, which absorbs a considerable part of the benevolent income. The *aim* ought to be to meet the working expenses from the profit on the sale of English books, that all the subscriptions may be expended in printing. To secure this, extensive sales are necessary, which at present seems practicable only by keeping on hand evangelical publications of all classes.

Great care is necessary in procuring supplies from private publishers. In some cases there has been loss instead of gain by ordering books which did not sell. The Parent Society allows 40 per cent. discount. The highest discount usually allowed by private publishers is  $33\frac{1}{3}$  per cent. Unless the sales are large, it will not be practicable to have a separate account with each publisher. The best course will probably be to obtain supplies through the Pure Literature Society, Buckingham Street, Strand, London. Books will be collected and forwarded, 25 per cent. discount being allowed. A remittance should be sent with the order.

Books selected should be *unsectarian* and *evangelical*. Some of the principal publishers of suitable books are Nisbet, Nelson, Seeley, Hatchard, Partridge, Macintosh, and Houlston. Their catalogues might be obtained and a careful selection made. Only small supplies should be ordered till the demand for each book is ascertained. Probably it will be necessary to add  $12\frac{1}{2}$  per cent. to the English prices of books from private publishers.

#### VERNACULAR PUBLICATIONS.

The sales in depositories consisting at present chiefly of English books, works in the native languages are apt to be kept in the background. It is evident, however, that with the spread of Christianity, the proportion will gradually be reversed. Every encouragement should be given to the sale of native publications.

Specimens of them should be prominently exhibited. There should be vernacular descriptive catalogues, with the prices, to be given to native purchasers.

**Prices.**—It is an important question, what prices should be put upon vernacular publications. Both theory and practice differ very considerably among the Indian Tract Societies. At first it seems to have been expected that only European gentlemen would purchase, and the prices to them were fixed at high rates. Missionaries and natives could not purchase on such terms, so publications were given as grants. The purchases by European gentlemen are so very trifling in amount, that they may be disregarded. The prices ought to be fixed with reference to native buyers. It may be well to give a rough estimate of the cost of printing. This also varies, being highest in Bombay and Ceylon, and lowest in South India. The Bengal Presidency may be taken as the mean. As paper is supplied gratuitously by the Religious Tract Society, only the cost of printing and stitching has to be taken into account. Taking 5,000 copies as the average edition of tracts, the cost will be as follows, with printed coloured wrapper :—

Size.	<i>Printing and Stitching.*</i>	<i>Cost per 100.</i>	<i>Cost per copy.</i>
12 pp., 12mo	Rs. 32 8 0	Rs. 0 10 2	Pie 1 $\frac{1}{4}$
24 "	61 4 0	1 3 5	2 $\frac{1}{2}$
36 "	90 0 0	1 12 5	3 $\frac{1}{2}$
48 "	118 12 0	2 6 0	4 $\frac{1}{2}$
60 "	147 8 0	2 15 1	5 $\frac{1}{2}$
72 "	176 4 0	3 8 2	6 $\frac{3}{4}$
96 "	233 12 0	4 10 5	9
120 "	291 4 0	5 13 0	11 $\frac{1}{4}$

The folding of 18mo size is more expensive. An increase of about 10 per cent. would require to be made on the above rates for the smaller size. If the cost of paper were added, the rates would be about double. The great advantage of grants of paper from the Religious Tract Society will thus be evident.

The rule of the Calcutta Tract Society is to sell tracts at 200 pages for one anna. The cost, according to the above estimate, is 1 $\frac{1}{2}$  annas. The Bombay rate is more than double. The other societies attach prices to each publication which is professedly sold. These rates vary a good deal. The nominal prices of the North India Tract Society are the highest, but the sales are almost *nil*—tracts being given as grants. The Madras Tract Society has

\* The rate for printing is Rs. 1 14 as. per page. Stitching 12 pp. 12mo, with coloured wrapper, 2 as. per 100 copies. Two annas per 100 for every 12 pp. additional.

only recently tried the selling system. The Bombay Tract Society has sold tracts in great numbers for several years. The following are the prices of a few of those in greatest demand :—

	<i>Size.</i>	<i>Pages.</i>	<i>Price.</i>	<i>Copies sold, 1867.</i>
Atmarampunt . . . . .	18mo	30	3 pie	1298
The Flower Gatherers . . . . .	18mo	40	3 „	1158
Conversations on Religion . . . . .	18mo	30	3 „	1170
Khundoba and his Worship .. . . . .	18mo	38	6 „	1252
Instructive Parables . . . . .	18mo	82	6 „	1687
God and True Worshippers .. . . . .	12mo	36	9 „	1071
Account of Tukaram.... . . . .	12mo	55	9 „	1818
Ayah and Lady . . . . .	12mo	84	1 anna	879
Krishna and Christ. . . . .	8vo	52	1 „	1066
Garland of Christian Doctrines	12mo	121	1½ as.	286

Single pie ( $\frac{1}{2}$ d.) do not seem to be common except in South India. Small tracts for children are priced at one pie each by the Madras Tract Society. Where this coin is current, small tracts may be priced at one or two pie. For larger tracts the scale might be somewhat as follows :—

24 pp. 12mo, or 36 pp. 18mo . . . . .	3 pie
48 pp. " " 72 pp. " . . . . .	6 „
72 pp. " " 108 pp. " . . . . .	9 „
96 pp. " " 144 pp. " . . . . .	1 anna

Intermediate sizes should be charged according to the nearest rate.

As missionaries and colporteurs should obtain tracts at half price, the charge to them would be at the rate of 200 pages to the anna—about two-thirds of the cost of printing. If all tracts, except those of eight pages and under forming the gratuitous series, were sold, it is evident that the proceeds would meet a large proportion of the expense.

*Assorted Packets* of tracts, with neat wrappers, should be kept on sale.

While tracts generally might be priced as above, two classes might be considered exceptional. Some tracts are very popular because they contain a great deal about Hinduism, including extracts from native books. It has been suggested that these should be sold at rates covering the entire cost of printing. On the other hand, tracts purely Christian, or those which it is most desirable to circulate, might be sold at less than the usual rates.

The foregoing remarks apply to tracts and small books. Their supply constitutes at present the chief work of tract societies in India, so far as Hindus and Muhammadans are concerned. Books requiring to be bound are very much more expensive. One

thousand copies of a volume containing 360 pp., 12mo, bound in cloth, exclusive of paper, would cost, on a rough estimate rs. 550, or 8 as. 10 pie ( $13\frac{1}{4}$ d.) each. This is at the rate of 41 pages to the anna.

There is very great diversity in the prices of books, as will be seen from the undermentioned instances. All are bound in cloth.

	Size.	Price.	No. sold.
BENGALI, Barth's Church History ..	348 pp. 12mo	$3\frac{1}{2}$ annas	24
" Pilgrim's Progress, Parts			
" I. and II. .... ..	452 pp. ,,	12 ,,"	51
" Holy War .. ..	353 pp. ,,	8 ,,"	31
" Phulmani and Karuna....	306 pp. ,,	5 ,,"	36
MARATHI, Barth's Church History .	364 pp. ,,	10 ,,"	26
" Pilgrim's Progress, Part I.,			
" cloth ..... ..	287 pp. ,,	4 ,,"	28
" Ditto, cloth boards .....	287 pp. ,,	6 ,,"	15
TAMIL, Hours of Spiritual Refresh-			
ment .... . . . .	587 pp. ,,	12 ,,"	314
" Sketches of Sermons ....	419 pp. ,,	10 ,,"	179
" Footsteps of St. Paul ....	375 pp. ,,	8 ,,"	79

Books should be sold as far as possible at remunerative rates. Perhaps an exception might be made in the case of the few books specially designed for Hindus and Muhammadans. To encourage their purchase, they might be offered at somewhat lower rates.

Discount will greatly promote sales. 25 per cent. might be allowed on books above one anna.

**Annual Stock-taking.**—The following remarks on this point are extracted from the "Hints" published by the Parent Society :—

"Once a year, or oftener, the depositary's stock, when it belongs to the society, should be taken by the secretary and one or two members of the committee ; when any balance that may appear against him should be settled at the next committee meeting. So important is it for the prosperity of a society that the stock should be regularly taken, that the auxiliary committee will do well to pay a competent person to undertake the work if the officers have no time to devote to it. Many persons may be found who would cheerfully attend to this matter for the remuneration of one guinea. The stock of several valuable societies has gradually dwindled away by annual losses, occasioned by the inaccurate accounts that were kept by the depositaries. There can be no effectual check unless the stock is regularly and carefully taken."

Stock should always be taken when a new superintendent assumes charge. A written list should be made of it, signed by the former and the new superintendent. If this is neglected, stock may disappear to a large amount without any check.

The value of the stock is most easily calculated by adding up the number of books at 12 as., 8 as., &c., respectively, and estimating the whole, instead of computing the value of each book separately.

#### ACCOUNTS.

It is of great importance that accounts should be clear, full, and accurate. It is a mistake to suppose that this involves additional trouble. The more systematically business is conducted, the less labour and perplexity will be occasioned to all engaged in the work. A man whose affairs are in a muddle often loses no small amount of time in looking for a paper, or in making up a badly-kept account. If no ledger is kept, it may be necessary to go over the whole day book or bill book to ascertain how much a person owes; if the ledger has no index, a somewhat similar waste of time may be occasioned.

One great object to be kept in view in keeping the accounts of Tract Societies in India is to reduce to a minimum the time necessary to be spent in supervision. The treasurers have other important duties of their own, and the accounts can receive only a very limited portion of their time. On the other hand, the salaries of inferior clerks are low. At no great expense, detailed accounts may be so prepared that the officers of the society can understand the state of affairs in a very short time.

It has already been remarked that the first duty of the superintendent of a depository when he takes charge is to make a correct list of all the stock on hand. An inventory should also be taken of the furniture. The general principle is that an entry should be made of all books received and issued. A similar account should be taken of all moneys received and paid.

The principal account books and returns may now be briefly noticed.

**Stock Book.**—Every publication received into the depository should be entered in the stock book, with its value. Invoices should be carefully checked, and any error at once reported to the secretary.

Books are sometimes received in sheets. The number of each should be entered, and when any are issued to the binders, they should be deducted. From inattention to this, books have been ordered to be reprinted when there were considerable numbers in sheets.

**Day Book.**—Two books of this description are required. The *Rough Day Book* should contain the dates of sales, names of the

purchasers, and titles of books, the numbers sold, with the prices. It is desirable that the *Fair Day Book* should contain the following particulars :—

Date.	No. of Bill.	Names of Purchasers and Titles of Books.	Rate per copy. Ledger Folio.	Selling Price.	Total Selling Price.	English Price.

Each credit transaction should be numbered for easy reference to the bill book. By entering the ledger folio, it can be known whether the transaction has been posted, without the necessity of turning up the index. The use of the last column requires some explanation. It is very important to know whether all the stock received has been duly accounted for. The monthly issue book, mentioned before, is one check, but it involves the labour of examining the receipts and issues of every book. The total value of the issues at English prices is the easiest check. When compared with the value of the stock received and on hand, it will show the amount of the books deficient, if any. This cannot be discovered if only the selling prices are entered, for many books are sold either above or below the English prices.

The difference between the issues and the stock received will show the value of the books on hand at any time.

**Cash Book.**—Two books of this description are likewise required. In the *Rough Cash Book* all moneys received will be entered in a single column; all expenditure will be similarly entered on the other side. The balance should be struck daily. The accuracy of the entries can easily be verified by counting the cash balance. This should be done frequently.

In the *Fair Cash Book* the receipts and disbursements should be classified under different heads. The principal items of *Receipts* will be the following :—

Date.	Name.	No. of Bill. Ledger Folio.	English Books.	English Periodicals.	Venue Sales.	Subscriptions.	Miscellaneous.	Total

The heading “Miscellaneous” can contain casual receipts of different classes. The Calcutta Tract Society distinguishes the

proceeds of the sales of English books printed in India. This is advisable if the proceeds are large. If not, they may be included under "Vernacular Sales." The first column, "English Books," should contain only the sales of imported books, to enable the profit on them to be calculated.

When the Cash Book has been ruled (printed forms would be preferable), it gives very little additional trouble to enter the receipts in different columns.

The *Expenditure* should be similarly classified. It may be divided into two main heads—charges which fall upon the Society, and those which are refunded by purchasers or others. It is evident that the former alone show the working expenditure of the Society. The expenditure may be further subdivided into charges on English Books, English Periodicals, and Vernacular Publications.

		SOCIETY'S CHARGES.			CHARGES RECOVERABLE			TOTAL.
Date.	Name.	Ledger Folio.	English Books.	English Peri-odicals.	Vernacu-lar Publ-i-cations.	English Books.	English Peri-odicals.	Vernacu-lar Publ-i-cations.

It may be asked under what head certain expenditure—e.g., house-rent—is to be included. Most tract societies in India treat all their receipts and expenditure as one account. The Madras Tract Society adopts the preferable plan of having two funds—viz., English and vernacular. The former includes the receipts from the sales of English books and periodicals; the latter, subscriptions and the sales of the Society's own publications. Charges on account of house-rent and establishment are divided equally between the two funds; other expenses are debited according to the head to which they belong. Thus the postage of English periodicals is charged to the English fund; the printing of tracts, charges on printing paper, &c., are debited to the Vernacular Fund.

The following are some of the advantages of the Madras plan: Committees, as well as individuals, ought to do justly, and not use money belonging to others without their consent, even to disseminate the knowledge of the Gospel. When books are ordered out from the Parent Society for sale, it is understood that they are to be paid for. The liberal discount allowed is supposed to meet the depository charges. The proceeds of the sales should be reserved to meet such charges and the Parent Society's bills.

Money obtained in this way should not be considered available for printing. It really belongs to the Parent Society. All that is properly at disposal for printing, is the clear profit after meeting all claims.

In most cases the profits on English books do not meet half the depository expenses, so a loss instead of a gain must be put down to that account. By keeping the accounts distinct, the amount of the loss can be ascertained. The Committee will thus be stirred up to do more, if possible, to make the English department self-supporting.

The amount available for printing can easily be determined if the vernacular department is kept distinct. It is the balance of the receipts after deducting the average annual depository charges. Very possibly more money than is available might be spent with advantage; but aid should be sought from the Parent Society instead of first spending the proceeds of the sales of English books, and then asking that the debt may be cancelled in whole or in part.\*

Economy and local effort are promoted by committees limiting their expenditure to their own funds, instead of what is in reality drawing *ad libitum* on the Parent Society.

**Bill-Book.**—In order to ascertain readily which bills have been paid or are outstanding, it is desirable to have a bill-book. It may be kept in the following form :—

Date.	No. of Bill.	Name.	Station.	Ledger Folio.	Amount.	Signature of Secretary.	Signature of Collector.	Date of Payment.

All credit transactions should be entered in the bill-book. The headings explain themselves. Bills should be signed by the secretary or treasurer. The bill-book, with the items entered, and the bills made out for signature, should be brought to him monthly. The signing will not occupy more than a few minutes, while it will keep him informed, and be a security against fraud. When he signs a bill he should write his initials in the bill-book. From the neglect of this it has happened that people have received two bills for the same transaction, and in some cases have paid twice over. The bill collector should sign when he receives a bill. If returned by him, this should be noted. The bills in the

\* All Indian Tract Committees do not act in the manner mentioned; but it has occurred so often that a caution is necessary.

possession of the collector should be examined monthly. When bills are paid the date should be recorded, and the ledger number should be entered.

The bill-book should contain monthly three sub-divisions—English books, periodicals, and vernacular publications. The amount of each should be totalled.

**Ledger.**—A book of this description is necessary, although it is dispensed with by some tract societies in India. It shows at a glance the exact position of any person's account. Ledger accounts are kept in two ways—the ordinary form, or the bank method of balancing each transaction.

The names of purchasers should be entered alphabetically. To prevent frequent transfers to other pages, additional space should be allowed to parties having numerous transactions.

Besides the ordinary entries, the following accounts should appear in the ledger to show more clearly the state of affairs.

*English Stock.*—It is desirable to know how much is paid for English books, and the amount realized by sales. This should therefore form a distinct account in the ledger. On the one side, all payments for stock should be entered; on the other side, the proceeds of sales and the value of books granted.

*English Periodicals.*—Tract societies in India are more liable to sustain loss through these than by any other publications. A strict account should be kept of the receipts and expenditure, that losses may be guarded against.

*Vernacular Stock.*—The issue of vernacular publications is the most important work of tract societies in India. The proceeds of vernacular sales will eventually form the largest item of income. The extent of sales should therefore be carefully watched. Another advantage of a separate account is, that it can be seen more clearly how far vernacular publications meet their cost. The aim must be in the end to make tract societies, to a large extent, self-supporting through their sales.

*Books on Commission Sale.*—Occasionally valuable vernacular books are issued by individuals. If unsectarian, it is desirable that some should be received on commission sale. It is a convenience to missionaries if they can get at one depository all the religious books they require. Commission on sales might be charged at the rate of  $12\frac{1}{2}$  per cent.—the actual cost is much greater. There must be a separate entry for each person from whom books are received. It is not necessary to adjust such accounts monthly. The value of books received should be entered. Sales may be accounted for at the end of each year when stock is taken.

*Grants.*—The value of each grant should be entered. Thus the total amount for each year can easily be computed.

**Parent Society.**—To enable the financial position of a tract society to be understood, it is necessary to know how the account with the Parent Society stands. On the one side the cost of books received, with shipping charges, etc., should be entered; on the other, the remittances. A statement of the balance should be submitted monthly.

**Subscriptions.**—The total monthly receipts under this head should be entered. It will show how much has been collected.

Other entries, as printing, charges, etc., may be made as is found necessary.

**Magazine List.**—There should be a folio volume to receive the names of subscribers to periodicals—the address, the amount due, with the date, and to mark the issue of copies. The items should be in columns, that the eye may glance along them easily. The list should be examined frequently to see who have not paid in advance, in order that the necessary steps may be taken.

**Letter-Book.**—Letters received should be docketed and filed alphabetically. Copies of letters sent should be entered in a letter-book. If merely blank forms are filled up, it will be sufficient to note the items. There should be an index for ready reference.

**Order-Book.**—As already mentioned, a note should be taken of all books ordered which are not in stock. Copies should also be kept of orders sent to England. Both may be entered in the order-book.

**Paper Account.**—This book should contain details of all paper received and issued. The titles of the tracts or books for which paper is given out should be mentioned, with the number of copies to be printed. A summary is entered in the Monthly Abstract.

**Monthly Stock Issues.**—Directions for keeping this have been given at page 87. Its first use as a guide in ordering books has been already mentioned. It is valuable also as a check against the disappearance of stock. When stock is taken annually, the number of copies on hand of each book is entered. The superintendent should be able to account for them. The monthly stock issues will enable the sales to be traced if necessary.

**Monthly Abstracts.**—To enable the committee to obtain a general view of the operations during the month, an abstract somewhat like the following is used at Madras. It is prepared in duplicate. One copy is entered in a volume of blank abstracts; the other copy, which is single, is circulated along with the papers.

**THE — RELIGIOUS TRACT SOCIETY.  
DEPOSITORY CASH ACCOUNT.**

ENGLISH FUND.	Rs.	A.	P.	Rs.	A.	P.	ENGLISH FUND.	Rs.	A.	P.	Rs.	A.	P.
Receipts from Books							Charges Debited to						
Do. Periodicals							Purchasers ...						
							Society's Charges						
							Paid Treasurers ...						
<b>VERNACULAR FUND.</b>							<b>VERNACULAR FUND.</b>						
Annual Subscriptions .....							Charges Debited to						
Monthly do. ....							Purchasers ...						
Vernacular Sales... .....							Society's Charges						
Grand Total... .....							Paid Treasurers ...						
							Grand Total...						

**TREASURERS' ACCOUNT.**

ENGLISH FUND.							ENGLISH FUND.						
Balance end of last month .....							Establishment.....						
Received from Depository .....							Sundries .....						
Received direct ...							Balance end of month .....						
<b>VERNACULAR FUND.</b>							<b>VERNACULAR FUND.</b>						
Balance end of last month .....							Establishment.....						
Received from Depository .....							Printing .....						
Do. direct ...							Sundries .....						
Grand Total... .....							Balance .....						
<b>GENERAL BALANCE.</b>													
English Fund .....							Grand Total...						
Vernacular Fund							<b>GENERAL BALANCE.</b>						

**OUTSTANDINGS AND COLLECTIONS.**

ENGLISH AND VERNACULAR BOOKS.							ENGLISH AND VERNACULAR BOOKS.						
Due end of last month .....							Bills collected during month ...						
Bills issued during month .....							Do. ....						
Charges Debited ..							Outstandings at end of month						
Total... .....							Total...						
<b>PERIODICALS.</b>							<b>PERIODICALS.</b>						
Arrears due end of last month.....							Arrears collected during month						
Subscriptions for current year due do. ....							Do. ....						
New Subscribers during month							Do. due at end of month .....						
							Subscriptions for current year collected during month .....						
Total... .....							Do. due at end of month .....						
							Total...						

## ABSTRACT OF ACCOUNTS FOR 187

## STOCK ACCOUNT. (VALUE AT ENGLISH PRICES.)

ENGLISH NEW STOCK.	Rs.	A.	P.	ENGLISH NEW STOCK.	Rs.	A.	P.
Value on hand end of last month .....				Issued during month .....			
Do. received during month				Balance at end of month			
Total...				Total...			
ENGLISH OLD STOCK.				ENGLISH OLD STOCK.			
Value on hand end of last month .....				Issued during month .....			
Do. received during month				Balance at end of month			
Total...				Total...			
ENGLISH MISCELLANEOUS STOCK.				ENGLISH MISCELLANEOUS STOCK.			
Value on hand end of last month .....				Issued during month .....			
Do. received during month				Balance at end of month			
Total...				Total...			
VERNACULAR STOCK.				VERNACULAR STOCK.			
Value on hand end of last month .....				Issued during month .....			
Do. received during month				Balance at end of month			
Total...				Total...			

## RECEIPTS AND ISSUES OF PUBLICATIONS.

	On hand end of last month.	Received during month.	Total.	Issued.			
				Sold.	Granted	Balance on hand.	Remarks.
VERNACULAR BOOKS.							
Tamil .....							
Telugu .....							
Hindustani .....							
VERNACULAR TRACTS.							
Tamil .....							
Telugu .....							
Hindustani .....							
VERNACULAR HANDBILLS.							
Tamil .....							
Telugu .....							
Hindustani .....							
English Tracts printed in India							
Do. Books do. do.							
Total...							
Parent Society's English Tracts							
Do. Do. Books							

## PAPER ACCOUNT.

White Paper on hand end of last month .....	Rs.	Q.	S.	Issued during month .....	Rs.	Q.	S.
Do. received during month				Balance now on hand .....			
Total...				Total...			
Coloured Paper on hand end of last month .....				Issued during month .....			
Do. received during month				Balance now on hand .....			
Total...				Total...			

**Quarterly Lists.**—The superintendent should furnish quarterly, at fixed periods, but on different months—1. A list of English books requiring to be ordered. 2. A list of debts due to the society, with the dates when contracted. The object of the latter is to call attention to defaulters, and to lead to additional efforts to collect outstandings. Such a list has also been the means of discovering that certain payments made had not been accounted for.

These quarterly lists should be filed for reference.

**Annual Statements.**—A statement of the receipts and expenditure requires to be prepared for the report. A detailed account of the vernacular tracts and books issued and on hand is also very desirable, and should appear in the report. An annual statement should likewise be prepared of the assets and liabilities. The total value of the English books on hand can be entered from the monthly issue book. The vernacular publications are not very numerous. Each should be entered separately with its value. The list of debts may be taken from the last quarterly return. The liabilities should be given in detail. The annual statement should be copied into a volume. At the end of the volume a summary should be entered of the annual issues of each vernacular publication.

**Vouchers.**—These are sometimes pasted in books, but they can be referred to most easily when docketed, numbered, and filed. The number of the voucher should be entered within brackets in the detailed statement of the account.

**Payment of Collections.**—In the notice of the depositary's qualifications, it was stated that on no account should his own money be mixed up with the society's funds. A good safe should be provided, but it is a temptation to robbery to keep large sums in it. As a general rule, collections should be paid to the treasurer or banker every Friday. At the end of every month the total collections should be paid, so that no balance may remain in hand. Care should be taken that this is done, for instances have occurred in which collections have been kept for months and used for private purposes. A small fixed balance—*e.g.*, Rs. 50, should be given to meet petty expenditure when collections have been paid in.

**Blank Forms.**—These effect a considerable saving of time. The following are some of the principal :—

1. Notices of committee meetings.
2. Bill heads of different sizes.
3. Receipts for subscriptions, periodicals, and money generally,

bound in volumes, with corresponding entries, as in cheque-books.

4. Memorandum to be sent when a letter may be dispensed with.—“From the Tract Society to ,” with space for name and address.

5. Advice of despatch.

As requested in your letter of , I beg to advise you of the despatch to your address, per , of the books enumerated in the memorandum on the other side.

The amount remitted, viz., Rs. , has been realized and passed to the credit of your account.

6. Acknowledgment of receipt of draft.

I beg to acknowledge the receipt of your letter of transmitting the particularized at foot, for Rs. , the amount of which has been placed to the credit of your account with the Society.

On whom	Amount
---------	--------

Rs.

7. Requesting payment of account.

I beg respectfully to forward a statement of your account with this Society. A remittance at your early convenience will oblige.

The following notice should be printed on all bill headings and blank-letter forms :—“It is particularly requested that all cheques be made payable to the *Treasurer*.”

8. Specimen wrapper. It is a good plan to forward specimens of new vernacular publications to missionaries likely to purchase. It would be expensive to issue them free. Specimens may be sent, to be paid for if retained; to be returned if not wanted. The following explanatory notice may be printed on the wrapper :—

From the TRACT SOCIETY. Specimen Publication.  
Price To be paid for unless returned within one month.

9. Monthly abstract. The form of this has been given at pages 100, 101.

Other blank forms can be printed as required. Paper used for letters should have the Society's name printed at the top.

BRANCH DEPÔTS AND BOOK SHOPS.

It is evident that one depository at the Presidency cannot supply the wants of perhaps thirty millions of people, scattered over an area equal to that of the British Islands. There ought to be Branch Depôts and Book Shops at all towns of any importance. This will readily be allowed. The only question is, by whom should they be established? Experience, both at home and in

India, furnishes a reply. The following extract shows the view taken by the American Tract Society :—

“ *Depositories* at important points throughout the country are established solely by branches, auxiliaries, or individuals, and *not by the funds of the Parent Society*. Its means are insufficient ; and experience, especially in the early history of the Society at Boston, has shown that depositories thus owned at a distance are liable to be neglected and become inefficient ; while the loss on publications soiled and shop-worn till they become unsaleable is so great as to be almost ruinous to the benevolent designs of the institution. It is, therefore, an important object to raise funds at the principal commercial centres, for establishing a depository to be owned either by the auxiliary there, or a board of managers or trustees, who will take it under their charge, protect its interests, and render it useful. The aid of the Parent Society is given, in a *discount* on the publications purchased for a depository, to assist in bearing the expense of freight, etc. ; and also, as needed, by a *grant* at the discretion of the Committee, proportioned to the amount raised and remitted. The Society cannot furnish local depositories with publications on an indefinite credit, or to be paid for when sold, which would be virtually equivalent to the Society’s supporting such depositories.”—  
p. 113.

The late Mr. W Jones, when writing in 1850 to the Agra Tract Society, suggested “that depôts be formed only where the residents prepay the stock.”

The plan of branch depôts was tried for several years on an extensive scale by the Madras Tract Society. Supplies of books were sent at the Society’s expense and risk to several of the principal towns in the Presidency. In some places the sales, so long as they were pushed by parties on the spot, were excellent ; but, on the whole, the experiment resulted in considerable loss. One missionary might take a warm interest in the scheme, and in his hands it would prosper : his successor might have no inclination that way, and, as the books were the property of a society at a distance, he did not feel responsible for them. Sometimes the books ordered and sent were not selected judiciously, and would not sell. They were kept for years at the branch depôts because the expense of returning them would be considerable. When the Madras Committee finally determined to close the depôts, the remaining books sent back were in most cases in such a condition as to be quite unsaleable. Attempts in other parts of India have been attended with similar results.

It will be seen from the above that branch depôts ought to be established by parties on the spot. They alone can superintend them, and the best way of securing a feeling of responsibility is to make the branch depôts *their own*.

If there are missionaries of different societies labouring in a city, the branch dépôt may be managed by a small committee

containing representatives from each society and a few laymen. When there is only one society, the resident missionary must take the principal management, but securing any help available. Undivided responsibility generally answers best.

**Building.**—A good position is of considerable importance. The site sometimes determines the question of failure or success. The best plan in most cases will be to attach the dépôt to the bazaar preaching station. It is very desirable to have permanent preaching places in good localities. While they should be open in front, that people may freely enter, there ought to be a room attached in which books may be kept on sale. A sign-board, both in English and vernacular, should be placed in a conspicuous position.

**Stock.**—It is indispensable to success that a good supply of books should be kept on hand. With a limited stock, the sales must be so small that the expense will be very disproportionate. At the same time, great care must be taken to order only books which are likely to sell. Publications of a suitable character should be collected from all sources.

Three classes of books should be kept on sale :—

(1.) *Scriptures.*—Vernacular Scriptures can readily be obtained from the Bible societies. At most stations there is a demand for English Bibles, which may be sold at a profit.

(2.) *Publications like those of the Religious Tract Society.*—English books, especially those for children with coloured illustrations, meet with a ready sale. They can be obtained in the best condition, and on the most favourable terms, by a direct remittance to the Parent Society. If orders are sent to the Indian auxiliaries, probably a number of the books wanted may not be in stock ; others may be affected by the climate ; while the largest discount that can be allowed will probably not exceed  $12\frac{1}{2}$  per cent. If the sales are small, the only course left may be to get supplies in India. In such cases, by an increase in the selling rate, a proportion of the dépôt expenditure may be met.

The vernacular publications of the Indian tract societies should also be kept on sale. In most cases they can be purchased at a considerable reduction on the retail rates.

(3.) *School Books.*—Works of this description sell freely. Children attending school might be required to buy at the dépôt, which would save trouble otherwise.

**Depot-keeper.**—If the sales will warrant the expenditure, a person should be engaged to give his whole time to the care of the dépôt. Trustworthiness is the first requisite. The stock should

be counted, and a list taken, signed by the dépôt-keeper. All books sold should be entered. Payment of sales should be made weekly. The dépôt-keeper should not be allowed to issue books on credit without an order from the superintending missionary. A notice to this effect should be put up in the dépôt. Stock should be taken, quarterly or half-yearly, and the dépôt-keeper should make good any deficiencies. If they are serious, he should be dismissed. Sales will be promoted by allowing commission on sales, as well as a small salary.

In cases where the expense would be too great to keep a dépôt open the whole day, a native teacher, or some other qualified person, might attend two hours a day, at a notified time to sell books. The charge would be much less, although it would also affect the sales considerably.

**Funds.**—Money will be required at the commencement to purchase some furniture and lay in a stock of English books. Where there are European residents, in most cases some donations could be obtained for such a local object. Efforts should be made to render the dépôt as far as possible self-supporting. If the deficiency for a time cannot be made up by the local contributions, it may fall upon the mission. A Christian book-shop is as much evangelistic as a school.

**Book-Agent.**—Some missionaries are stationed in the country, where book-shops cannot be established with advantage. Still, much may be done to circulate Christian books by keeping supplies, and dispensing of them through mission native agents. The missionary can free himself from attending to details by appointing a teacher or reader book-agent. Commission should be allowed on sales, but no salary would be necessary. The expense would thus be very trifling.

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## VII.—COLPORTAGE.

### SALE OF TRACTS AND BOOKS.

**Advantages of Sales.**—There is a growing conviction among missionaries in India that all tracts containing more than eight pages should be *sold*. As it is very desirable that this feeling should become universal, some details will be given respecting the origin of the selling system and its advantages.

As early as 1821, the *Quarterly Friend of India* thus pointed out the superiority of *selling over giving* :—

“ One work of real utility purchased by the natives, will produce a greater change than five distributed gratis. What a native purchases he wishes to read ; and thus his very avarice is turned to the account of general improvement. A work obtained without any pecuniary sacrifice he is disposed to under-rate and neglect ; but such is the reluctance with which he parts with his money, that he is anxious to draw an equivalent value from every book it procures him.”

The foregoing extract shows the advantages of sale so far as the purchaser is concerned. The Rev. Dr. Mather, of Mirzapore, who has acted successfully for many years on the principle he recommends, thus points out its tendency to secure excellence in the publications themselves :—

“ As long as moneys flow in from England or America, the *tendency* will be to print something or other, for which a price may be charged. to the home societies. Whether such publications are much needed, or are likely to be saleable, must be a secondary consideration when they are not intended to be sold.

“ We are not anxious to divert the liberality of the home societies, but we are desirous that our Indian societies should adopt home principles, and, if necessary, that the home societies should require this being done as a preliminary to their receiving further help. These remarks we feel we are warranted in making, as we have now for many years proceeded on the ordinary principles that what is worth having is worth buying ; that what is got without buying is received without valuing ; that every valuable publication is sure to meet with a sale when the market is left to the operation of ordinary commercial and free-trade principles ; and that there can be no surer and more effective control over our publications than this, that everything published should be published for sale, and therefore submitted to buyers that they may order them according to their conviction of their value, and the necessity there is for printing them.”\*

A third advantage may be briefly noticed. All officers connected with tract societies in India know how difficult it is to obtain subscriptions. The total amount raised does not at present exceed £1,000 a year. Even this sum is fourfold *proportionately* to what is raised in England. The benevolent income of the Religious Tract Society is only about £16,000 a year. The average number of tracts and books printed annually by the Indian Tract Societies is about half a million, at a cost, exclusive of paper, of £1,300 a year. If the operations of the Religious Tract Society were on the same scale, instead of an expenditure of £50,000 a year, the bills for printing and binding would be met by £200 ;

\* Report of the Mirzapore Mission for 1850, pp. 9, 10.

instead of a circulation of forty millions, the total annual issues in the United Kingdom would be only 76,000. It is evident, therefore, that all the contributions that can be raised can never supply 200 millions of people with Christian literature. The great object must be to develop the selling system.

### The Bombay Presidency.

The early reports, both of the Calcutta and the Madras Tract Societies, contain lists of the rates at which tracts were professedly sold. Except in a very few cases, however, the purchases seem to have been by Europeans for gratuitous circulation. The selling system had its origin in Western India. The Bombay Tract Society's Report for 1834 has the following :—

“Under the direction of Captain R. Alexander, late of Jalna, a hawker, during a journey between Jalna and Nagpore, sold as many of the smaller tracts as, after paying his own expenses, realized the sum of seven rupees.”

But the general commencement of the plan originated with the late Rev. R. W. Hume, of the American Mission, Bombay. About 1845 he was on a tour to the east of Bombay. After preaching in a town he gave away as many tracts as he thought advisable under the circumstances. Their value may have been about  $1\frac{1}{2}$  rupees. The people, especially the children, crowded around him asking for more tracts, but he refused. They then said, “If you will not give tracts will you sell them? Mr. Hume there and then sold tracts to the value of about six rupees. From that day he became a zealous advocate of the selling system, and chiefly through his personal influence and energy it was adopted throughout the Presidency.

Mr. Hume seems to have first brought the matter before the Committee of the Bombay Tract Society in a letter which appears in the Report for 1846. The following is an extract :—

“During the past year we have endeavoured more than formerly to put tracts and portions of the Scriptures into circulation among the natives by sale rather than by gratuitous distribution. We have disposed of about 2,000 in this way, which, considering how generally these books have been distributed gratuitously, may perhaps be regarded as encouraging. For most of them a very small price has been asked, and the money received for them is somewhat over 100 rupees.”

In a letter which appears in the Report for 1847, Mr. Hume further advocates the selling system :—

“During the past year we have distributed a considerable number of tracts both in Bombay and in the neighbouring villages on the Continent. We have also during this period sold to natives somewhat over

2,500 tracts and portions of Scripture. For these we have received over 200 rupees in money.

"The tracts sold have chiefly been those published by ourselves, while those published by the Bombay Tract and Book Society have more generally been given gratuitously. We feel a hesitation in asking money for tracts which are at the same time gratuitously distributed by others, lest the purchasers, on finding that the same books might have been obtained elsewhere free of cost, should feel that they had been deceived, or at least unkindly dealt by.

"The desirableness of putting tracts and Scriptures into circulation by sale rather than by gratuitous distribution, will not, I presume, be doubted by any—at least, not by those best acquainted with the natives. But, in order that this should be done to any good purpose, it is important that there should be some common system at least for those in the same field. If one man goes over a certain district, and gives tracts freely to those who ask for them, another, who follows after, will seek in vain to find purchasers for books which all the people understand are to be gratuitously distributed.

"Allow me then again to suggest whether this Society should not put a fixed price upon some of its larger and more popular publications; the smaller tracts, and those which contain the most important truths, being reserved for gratuitous circulation, the object being, not so much to obtain the money, as to give the tracts a value in the eyes of the people and to secure their careful preservation and perusal. Those who have no money, or who will not pay it for tracts, will in this way still be able to obtain them gratuitously, and probably, in most cases, the tracts above all others suited to their peculiar state.

"I have repeatedly urged that tracts should be got up in a neat attractive style, and I am glad to acknowledge that there has of late been considerable improvement in this respect. There is, however, in my opinion, still much to be desired. A neat pretty book will be prized, without reference to its contents; and it will be generally far more read and regarded than if it had made its appearance in a less attractive form. Our Indian tract and Bible societies have, I am persuaded, bestowed far too little attention upon this subject."

As might be anticipated, some opposition was offered by the people who had been accustomed to receive tracts gratuitously. The Rev. Dr. James Glasgow thus relates his experience:—

"I beg to report the continuance of our usual distribution of tracts and portions of Scripture, with the simple exception, that in May last I commenced the practice of selling them. The people thought this curious and almost incredible, and endeavoured to reason and ridicule me out of it. Some insisted that it was unfair to treat them worse than others had been treated for years; and some, saying that the books were public property, alleged that we were bound to give them gratis. I stood firm, demanding one pice ( $\frac{3}{4}$ d.) for each small tract; two pice for the larger ones; two annas (3d.) for a Gospel; and half a rupee (1s.)

for the "Pilgrim's Progress" and one or two others. Of the former I sold some hundreds, of the latter very few."—*Bombay Report for 1847*.

The selling system was so successful, that, after full consideration by a sub-committee containing representatives from the different missions in Bombay, a circular on the subject was issued in 1848 to all missionaries in Western India. It was agreed that the Society's publications above eight pages should not hereafter be distributed gratuitously except in very special cases.

The Report for 1849 advocates the sale of tracts on the following grounds :—

"One important reason for putting a small definite price upon each tract is, that they may be more widely scattered over the land by native and other agency than they could be by the wholly gratuitous system. Those to whom the work of gratuitous distribution could be properly entrusted are comparatively few; their agency can be brought regularly to bear only on certain localities; and these, for the most part, those localities in which gratuitous distribution is least called for. But persons with books for sale at trifling rates may be sent to the smallest and most distant villages. The whole land, indeed, may be regularly and systematically reached by this agency. All who attach any value whatever to books—all who really desire them—may thus have opportunities of procuring them, at prices varying from a pice ( $\frac{3}{8}$ d.) upwards. In regard to books thus circulated, there is security that they will be preserved and read. They will generally go into the hands of the more intelligent and respectable classes, and will exert a silent but often mighty influence; whereas those who would rush with the greatest eagerness to obtain books gratuitously are often those who value them least, and who are least likely to profit by them if obtained."

The Bombay Committee, while requiring tracts to be sold, afforded every assistance in their power towards carrying out a system of colportage. A circular was issued, allowing the proceeds of the sale of tracts to be devoted to the employment of regular colporteurs.

One testimony to the success of the system may be quoted. The Rev. Dr. Wilson says, in the *Oriental Christian Spectator* for February, 1851, after a visit to the Pandharpur Festival :—

"This tour brought out the fact that at this moment it is possible to scatter Christian books by tens of thousands over Western India; books that shall be *BOUGHT, READ, AND PRESERVED*."

The Bombay Report answers the objection sometimes made that the people cannot be expected to purchase *religious* tracts :—

"The Hindus are a religious people; their popular literature is pervaded with religion; religion is mingled more or less with all their secular matters; and nothing appears to them more natural and proper, than the introduction of religious considerations in the discussion of

almost every subject. Until they have learned it from others, the Hindus have no sympathy with the semi-infidelity that would banish religion from the popular literature. The desire everywhere manifested to obtain the publications of this Society, notwithstanding their well-known religious character, shows that the extreme care sometimes manifested to avoid all religious considerations in dealing with the native population is ill-judged and uncalled-for. The Hindus, it is true, are involved in the mazes of error ; but they have never yet thought of casting off religion altogether. On the contrary, the discussion of religious themes has a peculiar attraction for the popular mind."

The Report for 1853 further reviews the progress of the scheme, and points out the impossibility of success had a vacillating course been pursued :—

"For several years past, the publications of the Society have been uniformly issued in accordance with the published regulations. These provide that while tracts of which the price is not more than an anna shall be sold by *retail* at the catalogue prices, a discount of one-half may be made to those who purchase by the quantity for circulation. On the publications of which the price is more than an anna, a discount of one-fourth is made, when sold by the dozen. When regular colporteurs are employed, the whole proceeds of the tracts sold by them at the Society's prices may be appropriated to the payment of their salary. Those missions, however, which have done the most in the way of colportage have not availed themselves of the latter regulation, but have paid for the tracts which they have taken. Others have availed themselves of the provision to some extent.

"No grants have been made during the past year except on the above terms, the object being to secure the circulation of the Society's publications by *SALE* to the natives at the printed rates, even when the proceeds, instead of being realized by the Society, are appropriated to the support of the agents employed in putting them into circulation. By a firm adherence to this rule, the circulation of tracts and books may in certain localities be limited, but experience proves that, on the whole, the number put into circulation is thus greatly increased, inasmuch as it opens the way for circulating the Society's publications over the whole Presidency by means of native colporteurs. Besides, it is necessary that some *uniform* rule should be adhered to by the Society. That the rule adopted has met such general approval is matter of sincere congratulation, as, in order that the experiment should prove successful, it was important that all interested in the work of tract circulation should act in concert and sustain the effort to circulate the vernacular publications by *SALE* at the printed rates. These rates are so low that all who really desire to purchase can do so to some extent. If not generally adhered to, it were better that the prices should not be printed on the tracts, as is now done.

"The Committee are gratified to find that the effort to circulate Christian tracts and books by sale at low rates among the native population has met with the approval not only of the friends of the Society

throughout the Bombay Presidency, but that the experiment is being tried in various parts of India ; and they have very little doubt that, if properly persevered in, it will be attended with a sufficient measure of success to warrant its adoption throughout the country. The advantages of this system are great and obvious, and it should not be condemned without a vigorous and persevering effort. When the plan was first adopted by the Society, it was expected that the circulation of its publications would be greatly reduced, at least for a time ; still, the Committee declared its determination to persevere in the experiment, even should the circulation be but a tenth of what it had previously been. Had a vacillating, inconsistent course been adopted, the experiment would have failed, as a matter of course ; but instead of this, the issues, in the five or six years during which the plan has been tried, have doubled, trebled, or even quadrupled. Similar to this has been the experience in Gujarat."

The Report for 1864 thus accounts for the great disparity in the numbers of tracts circulated in different mission districts :—

"There is a very great difference in the number of tracts put in circulation in different fields. In some districts there is little difficulty in getting 10,000 or 20,000 into the hands of the people ; in others, only a few hundreds are disposed of.

"This difference is partly to be accounted for by the paucity of readers in some districts as compared with others. In some parts of the Deccan there is scarcely a single reader to a village.

"But the difference is probably attributable in a greater degree to the extent to which missionaries avail themselves of the Society's arrangements concerning colportage. These arrangements are sufficiently liberal. A trustworthy native Christian, acting under the direction of a missionary, may sell several hundred tracts in a month, and earn ten rupees or more.

"The distribution is greatest where the custom of selling them is rigorously carried out. Even a partial gratuitous distribution tends to check the success of colporteurs."

In 1865 the following rule, still in force, was adopted with regard to colporteurs :—

"When approved Christian colporteurs act under the sanction of a missionary, they may retain the proceeds of the lower-priced tracts (one anna and under) ; also three annas in eight of the tracts and books priced above one anna ; and they shall each receive Rs.  $3\frac{1}{2}$  (7s.) monthly."

In 1869 twenty colporteurs were employed by the Bombay Tract Society. The proceeds of their sales amounted to about Rs. 900 ; their salaries came to Rs. 513. The average annual sales by each colporteur amounted to Rs. 45 ; the amount paid in salary was nearly Rs. 26. Several were not employed the whole year. The Report does not state the number of publications circulated by them. Information on this point is very desirable.

**GUJARAT.**—Colportage has been more successfully prosecuted by the Irish Presbyterian Mission in Gujarat than in any other part of India. In 1868, eight missionaries sold in this way 43,753 tracts, realizing Rs. 627. This is at the rate of 5,469 tracts per missionary, realizing Rs. 78; whereas over India the average number *given away* by each missionary is only about 1,000.

A colporteur employed under the Rev. W. Beatty, Gogo, during 1867, sold 15,319 tracts and books, realizing Rs. 523. Mr. Beatty writes :—

“The colporteur is paid solely by 75 per cent. commission. His earnings are therefore one-fourth less than the amount of his sales. He has to pay all expenses of carriage, etc.; and books taken by him are not allowed to be returned. The sales included 744 portions of Scripture.

“At one of our stations, when books were sent out from time to time with *salary* paid colporteurs, the cost of the *carriage* of the books exceeded the sales. Strange to say, my colporteur in that district, last December, sold 30 Rs. of books in three weeks.”

### North India.

The following extract from the minutes of the Agra Tract Society for 1851 appears to contain the first notice of any attempts at sale in this part of India :—

“On the 29th March last, Mr. Thomason, in a note to our President, directs attention to page 20 of the *Bombay Tract Society's Report*, observing that ‘the rule only to sell and not to distribute gratuitously seems an excellent one.’ Mr. Muir, in sending this, observes, ‘What is the circumstance which renders their tracts saleable, and ours utterly unsaleable? The *Bombay Times* stated truly, that tracts in general were not sufficiently attractive, and went too directly to the object. Interesting stories, with a Christian moral and improvement, especially if illustrated with pictures, might sell throughout the country.’ Mr. Muir further suggested a totally altered exterior.”

A colporteur employed by the Agra Tract Society during 1850 sold 375 publications, realizing Rs. 74. The following year he sold 1,428. The proceeds amounted to Rs. 104 12 6; charges for salary, etc., Rs. 74 6 0. The colporteur complained that the gratis distribution of tracts and books by missionaries interfered greatly with his sales.

The Agra Committee resolved upon the publication of a pictorial series, and suitable woodcuts were ordered out from England. The subsequent reports of the society and the woodcuts were destroyed during the Mutiny.

The publications of the North India Tract Society are all priced, but only two or three books in Roman character are actually sold.

Colportage has been taken up warmly by the vigorous young mission of the American Methodist Episcopal Church in North India. A committee on colportage was appointed in 1866, and the following year an interesting report on the subject was issued. One excellent feature of this mission is, that it furnishes full statistics. The following is an abstract of the colportage sales for three years :—

	No. of Colporteurs.	Total Cost.	SCRIPTURES.			TRACTS AND BOOKS.			Total Circula-tion.	Total Sales.
			Copies sold.	Copies Gratis.	Proceeds.	No. sold.	Gratis.	Proceeds.		
1866	14	Rs. 1,339	2,692	310	Rs. 299	4,750	4,127	Rs. 345	11,879	Rs. 644
1867	18	1,798	4,429	503	317	15,387	3,078	285	22,517	650
1868	21	2,485	4,453	392	384	11,456	2,266	215	18,567	720

Some of the colporteurs were not employed during the whole year ; but not taking this into consideration, each, on an average, annually sold 218 Scriptures and 596 tracts, and gave away 23 Scriptures and 178 tracts—total, 1,015. The average annual cost per colporteur was Rs. 106 ; the proceed of sales, Rs. 38. The average price of each publication sold was 9 pie.

The Rajpootana Mission of the United Presbyterian Church has from the commencement acted upon the selling system with considerable success.

The Rev. T. Evans sold, in January, 1870, at the great Allahabad Mela, 1,800 tracts, realizing Rs. 40½. A tract on Ram had the best sale—350 copies. About 250 copies each were sold of Mukti Mala (“Garland of Salvation”) and “Substance of the Bible.”

### Bengal.

Although the native press is the most active in India, fewer attempts have been made in Bengal to sell Christian tracts than in any other part of the country. It is only very recently that a series of tracts for sale was commenced. Through the liberality of Colonel Roxburgh some colporteurs are now supported in Bengal, and it is to be hoped that sales will increase.

There is one fact regarding Bengal which deserves special attention. A Zenana Magazine in Bengali was commenced in 1869. The Rev. K. C. Macdonald brought it to the notice of the students attending the Free Church Institution, and obtained 300 subscribers. Similar success attended efforts in other mission institutions in Calcutta. It will be seen from this how useful such institutions may be made in disseminating Christian vernacular literature among respectable native families.

### South India.

As early as 1824 a book-hawker was engaged by the Madras Tract Society to sell vernacular publications, but the proceeds were so small that the experiment was soon discontinued. One or two other attempts were made subsequently.\* In June, 1855, the success of the selling system in the Bombay Presidency led the committee to resolve that it should have a fair trial in South India : "It was ordered that all tracts above eight pages should have a small price fixed on them ; and that, to render them more attractive, they should be issued with some additional external adornment." The Report for 1860, however, contains the following passage :—

"On examining the statistics of the sale of tracts in past years, coupled with the fact that many missionaries, both in Madras itself and at up-country stations, had complained of their inability to sell them, your Committee deemed it expedient to remove the restrictions prohibiting gratuitous distribution, and resolved on giving grants of vernacular tracts to missionaries when applied to, at the same time requesting them to exercise their discretion so as to distribute them judiciously."—p. 17.

The following are some of the causes of the failure of this first attempt :—

1. It was never heartily taken up by missionaries as a body. They had formed the idea that tracts *could not be sold*, and it is not surprising that there was a general failure.

2. Colporteurs were not employed. An aggressive agency of this kind is absolutely necessary to give the selling system a fair trial.

3. The system was not rigidly carried out. Missionaries received large numbers of tracts, which they were to sell and remit the proceeds. The remittances were very trifling. Often it was said that the tracts could not be sold, and therefore they were given away.

*Tinnevelly Itinerancy.*—Shortly after the Madras Tract Society abandoned the selling system as a failure, the plan was adopted by the Church Missionary Itinerancy in North Tinnevelly. As might be anticipated, the progress at first was slow. The sale of Scripture portions was commenced in the latter part of 1860. Only twenty-eight were sold, realizing 9 annas 4 pie (1s. 2d.) The following year tracts were also sold. The sales up to the end of June, 1864, when the itinerancy was removed, were as follows :—

\* Madras Jubilee Memorial, pp. 66, 67.

		No. sold.	Proceeds.
			Rs. a. p.
1861..	Scripture portions and Tracts..	192 ....	3 4 0
1862..	Ditto	.. 783 ....	13 10 1
1863..	Ditto	.. 6,096 ....	91 1 7
1864..	Ditto (six months)	.. 5,644 ....	97 13 6

A colporteur has been employed for several years in Tinnevelly by the Christian Vernacular Education Society. He receives Rs. 4 monthly, and  $12\frac{1}{2}$  per cent. commission on sale of school books. During the year ending May, 1869, he sold 2,343 publications, realizing Rs. 211 6 1.

*Madras.*—In 1867 a colporteur was employed by the Madras Tract Society to sell tracts. He received Rs. 7 monthly, and a small commission on sales. The total number sold during the year amounted to 406, realizing Rs. 10 15 10. The experiment was discontinued after a year's trial.

The preceding paragraph shows the failure of an attempt at Madras in 1867. About a year and a half later the Rev. D. Fenn engaged another colporteur on a salary of Rs. 4 per month, with 50 per cent. commission. Having received about seventy tracts to begin with, he went to a crowded bazaar, holding up the tracts and inviting purchase. In an hour or two he sold them all. His sales gradually increased from 500 a month to 1,200. Mr. Fenn tried the same colporteur in a village district to the west of Madras, but the sales fell to less than 200 a month.

### Ceylon.

During the last fifteen years efforts have been made, with considerable success, to develop a system of colportage in this island. At first small salaries were allowed in addition to discount, and books were given on commission sale. Now salaries are discontinued, and the book-hawkers pay cash for all they receive. The discount varies. Twopence on the shilling is allowed on English publications of the R. T. S. A reduction of 25 per cent. is made on English and Tamil school books. Singhalese publications are given at half price, but only 25 per cent. is deducted if they are bound. These terms are, on the whole, probably less favourable than those allowed to booksellers in England. Sixteen persons purchase at the reduced rates to sell on their own account. Some of them do not devote their whole time to the sale of books. The total value of the sales during 1869 amounted to about £300. If as much was done in India in proportion, there would be 2,000 colporteurs, with sales nearly to the amount of £40,000, and a circulation of twenty millions.

## BIBLE COLPORTAGE.

The claims of India have received due attention from the British and Foreign Bible Society. The following list of the Scriptures, printed at the expense of the Society, in each language of India, since the commencement, is extracted from an interesting table in the Report for 1870 :—

Assamese .....	300	Oriya .....	16,000
Bengali.....	556,594	Pali .....	500
Canarese .....	296,000	Punjabi.....	58,000
Gujarati .....	113,779	Pushtu.....	1,500
Hindi .....	618,150	Sanskrit-Bengali ..	13,000
Hindustani .....	485,317	Sanskrit-Oriya....	1,000
Indo-Portuguese ..	18,000	Santali .....	1,000
Khassia .....	4,025	Sindhi .....	20,434
Kutchi .....	500	Singhalese .....	114,000
Malayalam .....	203,065	Tamil .....	1,540,950
Marathi .....	167,507	Telugu .....	480,000
Marwari .....	1,000		
Nepalese .....	13,000	Total . . . . .	4,723,621*

To the above should be added considerable numbers printed in some languages by the Baptist missionaries and the American Bible Society.

For many years the circulation of vernacular Scriptures was gratuitous. But, as remarked in the Bible Society's last Report, "The conviction is gaining ground in every part of India that the system of free distribution affords no test of the value of the work, and that it is far better to sell at a price, however small, which calls forth some self-denial on the part of the purchaser, and protects the book from being put to an improper use, than to present it as a free gift. There are, of course, some exceptions to this wholesome rule, and these are met by the limited grants which the committee still make."—(p. 181).

The sale of Scriptures has been carried out mainly through colporteurs. At present upwards of a hundred are employed, at an annual expense of about £3,000. As colportage is one of the most recent forms of Christian effort in India, it may reasonably be expected that the organization is yet not very complete. South India has received the largest share of funds, and has had the advantage of a special superintendent. Details regarding the work in that part of the country are, therefore, much more full and satisfactory. On the other hand, the information given in the last Report of the North India Bible Society is exceedingly meagre. The expenditure and proceeds of sales are stated, but the circulation is not given. Steps are being taken to secure complete returns from all parts of India.

\* Total number printed in Chinese, 1,113,032.

**Rules for Colporteurs.**—A short account may be given of the rules laid down for colporteurs.

In the Madras Presidency they must produce testimonials as to their Christian character, and undergo an examination on the following points :—

1. General knowledge of the Scriptures.
2. Ability to answer common objections against Christianity.
3. Acquaintance with one of the vernaculars.

The examiners recommend the amount of pay to be given. The salary of a colporteur when first engaged generally does not exceed Rs. 10 a month. No increase is sanctioned until after the expiration of three years, and then only one-fifth of the net salary in favour of those who have worked satisfactorily. Every subsequent increase of pay takes effect periodically every five years, subject to the conditions of the first increase.

Colporteurs draw 3 or 4 annas per diem for the days they are out in their districts not less than three days consecutively.

A commission of 20 per cent. on the sales of *vernacular* Scriptures is allowed. No commission is given on the sales of English Scriptures.

The wages of colporteurs include all expenses except the conveyance of books to the superintendent.

Each colporteur has a well-defined district assigned to him, and he is expected to visit every village within its limits. Each district is divided, as far as possible, into circuits, some large village forming the centre of each circuit, and each circuit extending five miles every way from its centre. One circuit should be thoroughly visited monthly. When not itinerating, colporteurs should labour at their head-quarters.

The rules recently adopted by the Calcutta Bible Society are somewhat different. Colporteurs, who must be professed Christians of approved character, are divided into three classes, as follows :—

The *first class* consist of those who, though unable to read, have a knowledge of the truths of Christianity, and can be entrusted with the duty of selling the Scriptures.

The *second class* must, in addition, be able to read and write.

The *third class* consist of those who are able to explain intelligently the portions of Scripture they are called upon to read, and to refute the common objections which are brought against Christianity.

The salaries of the three classes of colporteurs are Rs. 8, 12, and 15 per mensem respectively. An increase of 8 annas a month every year on the above rates is allowed for approved service up to the limits of Rs. 12, 15, and 20. A commission of 50 per cent. on the sale of vernacular Scriptures, and of 20 per cent. on English Scriptures, is allowed. Colporteurs of the three classes are allowed

to draw 2,  $2\frac{1}{2}$ , and 3 annas respectively for each complete twenty-four hours they are away from head-quarters on duty.

The Monthly Return required is as follows:—

Day of the Month.	No. of Towns and Villages visited.	No. of Houses visited.	No. of Miles travelled.	No. of Books sold.				Money realized by Sales.				REMARKS as to the Centres and Sub-Divisions of the District visited, etc.
				Vernacular Bibles.	Vernacular Testaments.	Vernacular Portions.	English Bibles.	English Testaments.	Sales of Vernacular Scriptures and Portions.	Sales of English Bibles and Testaments.	Total Sales.	

In the Bombay Presidency, colporteurs are divided into three classes, whose salaries range from Rs. 10 to Rs. 35 a month. Twenty per cent. commission is allowed upon sales of English Scriptures, and thirty per cent. upon vernacular Scriptures.

**Cost of Circulation.**—From the absence of important data in some Reports, it is impossible to estimate this in all parts of India. The following table gives the cost, based upon all the colporteurs employed in the Madras Presidency. The estimates for Calcutta and Bombay are derived from the few cases in which the numbers sold and the proceeds are mentioned in the Reports.

SOCIETY.	Year.	Number of Colporteurs.	Total Cost.	Total Copies Sold.	Proceeds of Sales.	Circulation per Colporteur.	Total Cost per Colporteur.	Average Sales per Colporteur.	Average Price per Copy.	Average Cost of Circulation.
Madras .. .	1867	66	Rs. 19,170	59,775	Rs. 2,286	905	Rs. 275	Rs. 34½	7½ p.	5½ as.
Ditto .. .	1869	47	16,561	37,603	2,030	800	352	43	10½ p.	7 as.
Calcutta .. .	1868	5	1,062	2,177	140	435	212	23	1 an.	7½ as.
North India ..	1868	30	6,008	?	860	?	200	29	?	?
Bombay .. .	1868	4	?	4,126	640	1,031	?	?	2½ as.	?

It will be observed that there is a falling off in the circulation per colporteur in Madras in 1869.\* This was chiefly caused by raising the price of Gospels from 3 pie to 6 pie. On the average of forty-seven colporteurs, this increased the proceeds of sales by Rs. 399, but diminished the circulation by 4,935, equal to a loss of Rs. 2,171. The cost per colporteur is greater in 1869, partly from the salaries gradually rising, but chiefly because the expenditure, on account of the superintendent, is distributed over a

\* The account for 1868 is not given, as a change was then made in the financial year. The Report for 1868 includes only ten months.

smaller number. The rate of sale per copy is much higher in Bombay, probably because more English Scriptures were sold.

The compiler examined the returns of some of the colporteurs employed in the Bengal Presidency in 1869. The colporteur whose sales seemed the largest, sold in one month ninety-four Scripture portions, realizing Rs. 3 9 9 (7s. 2 $\frac{3}{4}$ d.), at an expense of Rs. 28 13 9 (£2 17s. 8 $\frac{3}{4}$ d.) The cost of circulation per copy was therefore 4 as. 10 pie (7 $\frac{1}{4}$ d.) The most unsatisfactory return was from a rural district. Three colporteurs in December, 1869, received in salary Rs. 30 ; the expenses amounted to Rs. 34 14 0. The gross amount of the sales was 13 as. (1s. 8 $\frac{1}{4}$ d.) The number of Scriptures sold at an expense of Rs. 64 14 0 (£6 9s. 9d.) did not exceed twenty-eight, at an average cost of Rs. 2 2 0 (4s. 3d.) It would seem as if three mission itinerating catechists went on a tour, selling Scriptures occasionally, but regarding preaching as their main employment, the whole expense being debited to the Bible Society.

Deducting commission, the Bible Society, all over India, probably receives  $\frac{3}{4}$ d. for each Gospel, sold at the cost of nearly one shilling. Each Gospel may cost on an average 3d. for paper and printing. The expense of circulation by colportage is therefore about fourfold the expense of production. Every effort should be made to diminish the colportage charges.

**Obstacles.**—It cannot be denied that there are very serious difficulties to be overcome in carrying out a satisfactory system of colportage. The large proportion of the people unable to read, and the general apathy with regard to Christian truth, are felt more or less in the sale of tracts. But tracts may commence with something with which the people are familiar. In the case of the Scriptures, as the Rev. W. Smith remarks, “The people are discouraged at the outset by foreign and strange names, and terms and customs to which they can attach no ideas; and all this is conveyed in a style more or less rugged and stiff, as all literal translations must of necessity be.”\*

Other difficulties arise from the agency.

1. *The small number of trustworthy colporteurs.*—The demand for Christian labourers in India is so great, that every good one is immediately engaged. The older forms of missionary effort—preaching and teaching—naturally have the first claims. As a rule, they are also greatly preferred by native Christians. A colporteur is separated much from his family ; he has to travel about satisfied with such meals and accommodation as he can obtain. Sometimes he must go about and talk for hours to persuade people

\* Bengal Conference Report.

to purchase one or two Scripture portions. Hence, in general, the employment is accepted only by men unfit to be catechists or teachers.

2. *The difficulty of superintendence.*—Work may be obtained, even from indolent servants, if under the master's eye ; but colporteurs must be allowed to move about alone freely within certain districts. Any real check is extremely difficult. Such cases as the following have to be guarded against. A missionary in the Punjab was surprised at the large sales of his colporteur. It was found, on investigation, that he had sold the Scriptures by weight to shopkeepers, for wrapping up articles. A missionary in Oudh says in his report :—

“ One thing must be noticed in regard to this branch of our work ; and that is, the tendency on the part of well-paid colporteurs to *sacrifice* a certain per-cent-age of their salary, turning the same over to the account of *books sold*. This kind of sleight-of-hand, it was discovered, had been performed to a considerable extent in Lucknow ; and there is little doubt of the same having been done elsewhere. A colporteur who receives Rs. 15 per mensem, as salary, and Rs. 4 for a *kulí* to carry his books, can sit in his house, during the month, except at such times as he may have to visit the missionary, or expect to meet him in the bázár—pay his *kulí* Rs. 3 or so, for waiting upon him, and on reckoning day return Rs. 5 or Rs. 5 8 0 worth of *books sold*, and still have a nice little balance for a poor Christian man, of 10 or 11 rupees saved, besides a shelf full of books for gratuitous distribution among his friends.”\*

Another obstacle is caused by the *prices* at which vernacular Scriptures are sometimes sold. These are fixed by missionaries and laymen at the Presidencies in the receipt of fair incomes, and the prices to them seem very reasonable. Great complaints, however, are sometimes made by missionaries in the interior on the subject. A missionary, with the largest body of native Christians in India under his care, stopped all contributions to the Bible Society, and employed the money in selling the Scriptures to his people at such prices as they were able to purchase.

In Bengal a Gospel is to be sold by colporteurs at one anna ( $1\frac{1}{2}$ d.), a New Testament at 8 annas (1s.), and a Bible at R. 1 2 as. (2s. 3d.) Contrast these prices with the means of the people. In many rural districts of India an agricultural labourer still receives only two annas a day ; he seldom earns more than three annas. In England, a man engaged in a similar work often earns two shillings a day. The relative value of money is therefore about five-fold as great in India as in England. This would be equivalent to  $7\frac{1}{2}$ d. for a Gospel, and five shillings for a New Testament

\* Report of Amer. Methodist Episcopal Mission.

in England, whereas a whole Bible can be purchased for ninepence. A heathen, <sup>totally ignorant of the Word of God,</sup> is expected to purchase it at a far higher rate than an Englishman trained to reverence it from his infancy.

But it is objected that the vernacular Scriptures cost more, and therefore higher relative prices are fixed, to help to protect the Society against loss. But this is a delusion. It has been shown that the cost of circulation at present is fourfold the cost of production. Hence, in trying to raise an additional sum by high prices, a fourfold loss is incurred in expense of circulation.

**Measures to be adopted.**—The compiler is not so sanguine as to think that any measures can be employed which will immediately and largely increase the circulation of Scriptures at reduced cost. Still, he thinks that steps may be taken which will gradually tend to bring about the result aimed at.

1. *Prices should be reduced to a minimum.*—In the first place, every reduction practicable should be made in the cost of printing. The idea is somewhat prevalent in India, that the Bible Society is labouring under a plethora of wealth—that money can be obtained to any amount for printing the Scriptures. Hence some editions have been printed with little regard to expense. Single Gospels have been issued in large octavo, with broad margins, both costly in themselves and peculiarly valuable for bazaar purposes. The great point to be guarded against is to prevent the Scriptures from being sold as waste paper. This can be largely secured by diminishing the size of the page. As a general rule, the largest size for Gospels ought to be 18mo ; 24mo would be preferable. A 24mo Gospel would be almost worthless for bazaar purposes. Readers, also, mostly prefer portable little books. The type may be made as large as is necessary by increasing the thickness. But with short lines smaller type is equally legible. A Scripture portion should not be sold at more than 6 pie ( $\frac{3}{4}$ d.) in cities, and at 3 pie in villages. Duodecimo New Testaments might be sold at 4 annas (6d.) and Bibles at 8 annas.

2. *Remuneration should depend as much as possible on commission.*—With the agents employed, the pecuniary inducement has a considerable effect upon exertion. It is true that if the sales are confined to Scriptures alone, the proceeds of commission must be trifling. Still, this stimulus should be used as far as practicable. Not less than 50 per cent. commission should be allowed on vernacular sales.  $12\frac{1}{2}$  per cent. is sufficient on English sales, as the prices are higher, and they are purchased by natives chiefly to acquire a knowledge of the language.

3. *Every effort should be made to bring ALL concerned under supervision.*—The control should emanate from London, and can be

effectually secured only through the Parent Committee. The home officers can act upon the local officers, the latter upon the missionaries, and the missionaries upon the colporteurs. Government inspection is made absolutely essential to an educational grant. In like manner, the Parent Committee of the Bible Society should make grants to its auxiliaries only on condition that *sufficient details* are furnished regarding the expenditure. It may be objected, that the gratuitous services of missionaries must be accepted on the terms offered. This does not follow. It should rather be the other way. The Bible Society should prescribe the terms on which it offers grants. The great bulk of missionaries will agree to what is reasonable, if the matter be properly explained. The general interests of the Society must be consulted in preference to the pride or indolence of a few.

The compiler is fully aware of the many weighty cares constantly pressing upon active missionaries. He does not wish to add to their burdens, but to secure such arrangements, if possible, that supervision may be gained with the least trouble to them.

What the compiler chiefly aims at, is to obtain answers from each missionary superintendent of colporteurs to the two following questions:—

1. *At what price are Scriptures sold in your district?*
2. *What is the cost of circulation per copy?*

Answers to these questions will require the few data given in the statement on page 119.

In describing the course which seems advisable, a commencement may be made with the colporteurs.

The monthly return required by the Calcutta Bible Society has already been given. It is excellent as far as it goes. Two additions, however, seem necessary. It is desirable to know with each return the expenditure during the month, instead of receiving the details a considerable time afterwards. The return should therefore have the following items at the foot:—

	R.	A.	P.
Salary.....			
Batta, etc. . . .			
Commission ..			

The other addition refers to the stock. In some parts of India no details seem to be furnished with regard to the Scriptures received and issued. It is desirable to have this to guard against waste. The monthly return should, therefore, also contain the following:—

### **STOCK ACCOUNT.**

	On hand end of last month.	Received during month.	TOTAL.	Sold during month.	Returned	On hand end of month.	TOTAL.
Vernacular Bibles . . . . .							
Ditto N. Testaments							
Ditto Portions . . . . .							
English Bibles . . . . .							
Ditto N. Testaments							

The above returns should be prepared by the colporteur himself, in duplicate, one copy to be retained by the superintending missionary, the other to be forwarded to the secretary of the local Bible Society. The prompt preparation of the returns can be secured by a very simple expedient. *Let the colporteur receive his salary when he hands in the returns.* At the same time, the colporteur should obtain every assistance. The returns should have vernacular headings, and the lines should be ruled. At present they are often supplied with English returns, which they cannot read, and not being ruled, the lines are sometimes so much awry, that it is sometimes difficult to make them out. The ruling might easily be done in the office before the blank returns are issued.

The superintending missionary should not be required to translate the returns into English. This should be done by a colportage clerk at the office.

The local secretary should be enabled to supervise the returns with the least possible expense of time. There should, therefore, be a colportage clerk at each of the Presidencies. It should be his duty to examine the monthly returns as received, to ascertain whether the items have been correctly added up, and to translate such portions as are necessary.

A summary should be entered in the colportage book, and the returns themselves should be afterwards filed.

The colportage book should contain three tables. The first part of the book should contain abstracts of the monthly returns of each colporteur. The heading would be somewhat as follows:—

Underneath there would be twelve columns, one for each month of the year. A glance at this would enable the secretary to see how any colporteur was working. It would also enable the annual return to be made up easily.

Each page of the colportage book might contain three or four such returns.

Table No. II. should contain the summaries for the month of all the colporteurs employed by the Society. Thus, one page might contain all the abstracts for January. The object of this is to enable the work of the colporteurs and the expense to be easily compared. Of course, some districts are more favourable than others, but in drawing comparisons, similar districts might be classed together.

Table No. III. would contain the annual abstract for the report. The different columns might furnish the following particulars :—

- Name of district.
- Ditto of colporteur.
- Ditto of superintendent.
- No. of months employed during year.
- No. of villages visited.
- No. of houses visited.
- No. of miles travelled.
- No. of vernacular Bibles sold.
- No. of ditto Testaments sold.
- No. of ditto portions sold.
- No. of English Bibles sold.
- No. of ditto Testaments sold.
- Total No. sold.
- Proceeds of vernacular sales.
- Ditto of English sales.
- Total sales.
- Salary.
- Batta.
- Commission.
- Total expense.
- Average number sold monthly by each colporteur.
- Ditto monthly sales per do.
- Average price per copy.
- Cost of circulation per copy.

All the above details can easily be calculated from the monthly returns. Nearly all are given in the annual statement of the Madras Bible Society. The Madras Presidency contains three-fourths of all the native Christians in India. If the missionaries there can supply the returns, there is no reason why they should not be furnished in other parts of India.

The object of the above tables and returns is to make every one feel that he is under supervision. No colporteur should be allowed to go on for months in idleness, wasting the Society's funds. If the local secretary, who perhaps does not know the vernacular, has himself to examine a bundle of vernacular returns, it is no wonder that the duty should be neglected. By

the employment of a clerk, with the tables proposed, a few minutes monthly would enable work to be checked. The attention of a missionary might at once be drawn to the inefficiency of a colporteur. Within certain limits, small sales are caused, not by the peculiarity of the district, but by the laziness or want of tact of the colporteurs. If after due trial any man fails, he should be discontinued and another employed. If a missionary does not get a suitable man, the work in his district should be dropped. The Bible Society would not be justified in spending as much in circulating one Scripture portion as would enable eight to be printed.

The expense of a colportage clerk would generally not exceed £36 a year, and the money would be well spent.

To facilitate payments to missionaries on account of colporteurs, there should be blank quarterly or half-yearly statements. The entries would be as follows :—

DISBURSEMENTS.	RECEIPTS.
To salary of colporteur for	Sale of vernacular Scriptures
To commission on sales	Ditto of English ditto
Contingent charges :—	By amount received for colportage
1. Batta to colporteurs for — days	
2. Conveyance of books	
3. Postage	
Balance in favour of A. B. S.	Amount due by A. B. S.

Blank Stock Returns should also be filled up half-yearly. It is to be feared that in some cases there is a lamentable waste of Scriptures. They can generally be got in any numbers for the asking, and often no account of their disposal is required. The stock returns should contain a list of all the Scriptures in store, so that only the numbers will require to be filled up. There should be a column to contain the numbers wanted during the next half-year. The compiler has seen a colportage return in which the sales were almost *nil*, the reason being that the missionary had neglected to apply for Scriptures.

4. *Directions should be given to colporteurs about the best mode of working.* It has been shown that sales in the same district vary, to a great extent, according to the men. Much of it arises from indolence and comparative activity ; but some of the difference is also owing to the course taken. Probably no missionary in India has been so successful in selling Scriptures as the Rev. T. Evans. At the Allahabad Mela, in 1870, he sold 1,300 Scripture portions, realizing Rs. 81. He gives the following account of his procedure :—

“ I sold the Gospels simply by calling them ‘Dharm Shastar.’ If I had called out ‘Mungal Symachar,’ or ‘Ingil,’ I feel quite sure I should not have sold one hundred copies of the Gospels. I have no doubt many

of those who bought them were under the impression that they were their own Dham Shastars, though I always said '*Sacha Ishwar ke Dharm Shastar*'—i.e., 'the Holy Book of the True God.' If any of them asked me what *Dharm Shastar* it was, I always said it was the book which gave an account of the *True Saviour*."

In endeavouring to induce Hindus to purchase, the colporteur should seek to awaken interest by referring to their own Shastars, held in so much estimation, and then offer them the true Shastar, containing the history of the true Incarnation. With Muhammadans reference might be made to the Koran, and the honourable way in which the Scriptures are there mentioned.\*

Colporteurs often read portions to induce the people to purchase. Some of the most suitable might be pointed out.

Directions might also be given as to where the colporteurs would have the best prospects of sales—as schools, markets, etc.

A tract on the subject by a competent person, with explanations of the returns required, etc., would be of great service.

The circulation of Scriptures, by a joint colportage scheme and mission agents, is noticed in the following sections.

#### JOINT COLPORTAGE.

**Proposed Plan.**—Every year, with the spread of education in India, there will be a louder call for the extension of colportage. It is highly important that plans should be adopted which will enable this to be efficiently carried out at the least possible expense. One great object is the circulation of the Scriptures. It has been shown in the preceding section that the expense of this, through the present Bible colportage agency, exceeds about four-fold the cost of production. If Scriptures could be sold at rates which would cover the cost of printing, etc., a great saving of the Bible Society's funds would be effected, and the Word of God might be multiplied to a much greater extent.

Joint depositories of Bible and Tract Auxiliaries have been adopted in several cases, with beneficial results, both with regard to the saving of funds and efficiency. Some such arrangement might be advantageously carried out with respect to colportage.

There are three societies in India which, though working on different scales, might co-operate in the joint system—the British and Foreign Bible Society, the Religious Tract Society, and the Christian Vernacular Education Society. About the first there can be no question. The other two seek only to spread the great doctrines of the Gospel, avoiding minor controverted points and questions regarding forms of church government. Their publications are circulated, more or less, by every mission in India.

Each colporteur should sell Scriptures, tracts, and Christian school-books. The total numbers sold would be from three to ten-

\* See Muir's "Testimony of the Koran."

fold as many as are now disposed of by Bible colporteurs, while only about one-third of the salary would be necessary, which would be further diminished by being subdivided among the three societies in proportion to the sales.

Plans should be carried out in such a way as would make the expense fall as equitably as possible on the different societies.

The cost would probably be as follows :—The colporteurs of the Bombay Tract Society receive a salary of Rs.  $3\frac{1}{2}$  per month, and the entire amount of the sales of tracts under one anna, with three-eighths of the proceeds of publications above one anna. Bombay is the most expensive part of India ; no higher allowances are necessary elsewhere. The terms in the Madras Presidency are a salary of Rs. 4 monthly,\* with 50 per cent. commission on tracts not exceeding one anna, 25 per cent. on books, and  $12\frac{1}{2}$  per cent.† on school-books. These are preferable to the Bombay rules. If a colporteur is allowed to keep all the proceeds of sales, there is no guarantee for them beyond his Christian character. Tracts may be sold as waste paper. There is a still greater objection. The importance of sales as a means of raising funds has already been mentioned. If the colporteurs are allowed to appropriate the entire proceeds in this way, no means for printing will be available. It is found in Madras that the receipts on account of sales, besides meeting the colporteurs' salaries, yield a surplus towards the expense of printing. Though the latter at present is small, it will gradually increase, and become of more and more importance.

There is danger lest the colporteur should be satisfied with Rs. 4 monthly, and live in idleness or engage in other work. As a security against this, after the first month he should receive only as much salary as the amount of his sales, after deducting the discount. Thus, if he sells publications only to the amount of Rs. 2 (colportage rates), he will receive only Rs. 2 in salary ; but although he sells books to the value of Rs. 10, he receives only Rs. 4 and discount. If this does not stimulate him to exertion, as a general rule he should be discontinued, and another man employed. If the sales at reduced rates do not meet the colporteur's salary, the experiment, after a fair trial, should be stopped ; but, as already mentioned, the failure of one or two men is no proof that good sales cannot be effected. Several colporteurs should be tried in succession.

It is fully admitted that it is no easy matter to obtain suitable men. Still, it is to be feared that the office is sometimes made a sort of "refuge for the destitute." A man who requires to be provided for, but who is unfit to be a catechist or a teacher, is sometimes made a colporteur. The colportage report of the

\* In some parts of India, Rs. 5 would probably be necessary.

† 25 per cent. is allowed in the Bengal Presidency, where the selling prices are higher.

Methodist Episcopal Mission has the following observations on this point :—

" It is to be regretted that, in some cases, colporteurs have been sent out whose stupidity, or knavery, or vice, has been an injury to the cause in which they were engaged. It should not be thought that any boy or imbecile old man, or any one not fit to be trusted in other things, can do this work. Such an idea springs from a wrong conception of the importance of colportage as a department of mission work." —(p. 27.)

There will be fewer failures if the above remarks are borne in mind.

The system of joint colportage has not had a sufficient trial to show what would be the relative sales of Scriptures, tracts, and school-books. They would, no doubt, vary in different parts of the country. The greatest number would probably be sold of tracts ; their cheapness and adaptation to the people would ensure this. The Madras experience is that the sale of tracts at one pie each is about tenfold as great as of those at even three pie. In proportion to their size, Scripture portions would be cheapest, which would attract some purchasers. School-books would be sold at the dearest rates, and the discount would be considerably less. The sales would vary very much, in some parts being comparatively large, and in others almost *nil*. Colporteurs selling tracts and school-books cannot be recognised as being employed by the Bible Society ; but from an interview which the compiler had with the Parent Committee, it is highly probable that the Society would aid the circulation by grants of Scriptures to a certain amount, provided they were sold at the same rates as by their own colporteurs, and under supervision considered to be satisfactory by the Indian Bible Auxiliaries. The value of the annual grant, at reduced rates, for each colporteur proposed by the compiler was £2. This grant, however, should only be drawn in full provided the sales came to that amount. If the value of the Scriptures sold was only 10s., only that sum would be available. If the sales exceeded £2, which is not very likely, all above that amount, at colportage rates, would be paid to the Bible Society, the colporteurs receiving only the discount. All grants would be drawn through the Indian Auxiliaries, and a return of sales should be made a *sine qua non* to obtain a second grant. The proceeds of sales up to £2 a year would go towards the colporteur's salary. The above rules seem fair to the Bible Society.

Similar arrangements should be made, if possible, with the Religious Tract Society. The Bombay Tract Society is by far the richest in India, and at present supports colportage from its own funds. This, however, diminishes the money available for printing ; and if the expense of colportage could be met from other sources, more tracts could be issued. The course would be for each

local society to apply to the Committee of the Religious Tract Society to allow £2 to be deducted from the sales of English publications towards the expense of each colporteur, provided the sales came to that amount. As in the case of the Bible Society, supplies of tracts would be drawn from the local societies, and Returns should be duly furnished.

The Christian Vernacular Education Society might make similar grants from the Roxburgh Colportage Fund, or from other sources.

**Circular.**—To carry out the plan proposed, the first step would be to address an explanatory circular to missionaries inviting co-operation. Many, it is to be expected, would not take up the scheme, but a sufficient number would reply to enable a commencement to be made. Till plans get into good working order, it is advisable that they should be on a small scale.

**Supplies.**—When it has been agreed that any missionary should superintend a colporteur, the next step will be to furnish him with a supply of publications for sale. Books to the value of the annual grant (Rs. 20 from each Society) will be sufficient to begin with. In the case of the tracts, great care should be taken to *send the most saleable publications*. One cause of the failure of the out-station dépôts of the Madras Tract Society was, that the books included many which met with no demand even at the principal dépôt. It will be fatal to the success of the experiment, if a similar course is pursued with regard to vernacular publications.

**Management of Colporteurs.**—The compiler has had, more or less, the superintendence of colporteurs for upwards of fifteen years. One of the principal things to be guarded against, according to his experience, is the tendency of the colporteurs to get into debt. If by any expedients they can manage it, they will obtain supply after supply of books on credit till payment is hopeless, and the debt must either be cancelled or the men dismissed. The most common excuse is, that they have given books on credit to trustworthy persons, who promise to pay at a certain time, when all the colporteurs' liabilities will be cleared off. This must be checked by forbidding the colporteurs to sell books on credit. Compliance with this will be secured by requiring, after the first supply, all publications obtained by the colporteurs themselves to be paid for when received. When a colporteur is appointed he should get a small stock of books. Probably one rupee's worth of Scriptures and two rupees' worth each of tracts and school-books, at reduced rates, would be sufficient at first. It might be increased after if necessary. But the stock in his hands should not be larger than is really required. Books in his possession are apt to get

soiled ; it is desirable, also, that he should come once a week to get another supply. This is a little stimulus to diligence. But whatever may be the value of the books given to the colporteur, it should be entered against him, and when he resigns, the books must be returned or paid for.

Another fault to be guarded against in colporteurs is their tendency to sell books and keep all the proceeds as long as they can. This eventually diminishes their sales, as they cannot have good assortments of books. The best check is to require them to bring the stock of books remaining unsold at the end of each month, and supply the value deficient, deducting it from their pay. If there seems little inclination to act in this way, it will be sufficient to verify the stock half-yearly. This can be done by the mission book-agent, without any trouble to the superintending missionary.

The last fault which may be noticed at present, is want of punctuality in giving in monthly returns. As already mentioned, this can easily be checked by not paying the monthly allowance till the returns have been presented in duplicate.

**Instructions to Colporteurs.**—It has been suggested that a paper should be drawn up, containing the advice of the Rev. T. Evans about the sale of Scriptures, the places to be specially visited, etc.

The following directions to colporteurs are extracted from the rules of the Madras Bible Society :—

“XII.—Colporteurs are expected to visit every village in their districts.

“(a.) To ensure some system in their visits, each district will be divided, as far as possible, into regular circuits, some large village forming the centre of each circuit, and each circuit extending five miles every way from its centre.

“(b.) The number of these centres of operation will, of course, depend upon the size of the district, but should not generally be less than six, nor more than twelve ; and should be, wherever practicable, within eight or ten miles of each other.

“(c.) Colporteurs should work up, thoroughly, one circuit every month ; and, in travelling to and from the centre of the circuit, should visit every village in the direct road, as well as all places within easy distance of the road, from the right and left of it.

“(d.) When not itinerating, colporteurs should labour at their headquarters, and at villages within five miles of them.”

The following “General Directions” are also given:—

“XXI.—(1.) When at his centre, or any other village, the colporteur should not rest satisfied with visiting one or two streets or the bazaars,

or with speaking to the people in crowds, but should visit every street and every house, and endeavour to see every man and woman in the place before quitting it. He should, therefore, when the village is large, spend two or four days, or even a week at it.\* He will also ensure more success by dealing with the inhabitants individually than by addressing them in a crowd.

"XXII.—(2.) The colporteur should avoid everything like—(a) systematic preaching; (b) abusive declamations against idolatry; and (c) all mere discussions and controversies. The latter can do no good; they inflame the mind of the people, and generally prevent the sale of the Scriptures. Treating all men as sinners, without reference to their creed, he should recommend to them the Scriptures, as containing the only plan of salvation adapted to their wants.

"XXIII.—(3.) Courteous and conciliatory conduct is requisite in every colporteur. If the people are abusive or insulting, the colporteur should leave them for awhile, and seek, by a wise and prudent course, to win their regard.

"XXIV.—(4.) In short, he should act in every respect as a faithful hawker, and exhibit the claims of the Scriptures to the attention of the people, so as to induce them to purchase his books."

A few hints may be given about the care of stock, accounts, etc. Books should be carried in such a way that they will sustain the least possible damage. In England, a box of light, strong wood, slung by a strap from the shoulders, is sometimes used. In Scotland, colporteurs are provided with a leather bag, which hangs by the side. Native book-hawkers generally make a pile of the books, with a handkerchief tied round them. This is the simplest mode. To prevent the edges of the books from being crushed, there should be two thin boards, one at each end. A belt, with a buckle, is preferable to a handkerchief.

Colporteurs should try to keep the books from being soiled, either when carried about for sale or when lying at home. Publications which are not sold, after having been carried out for a month or two, should be exchanged for others.

Books should always be sold at the prices fixed—neither for more nor less. No books should be given on credit—all sales should be cash.

Sufficient data should be required, to be some check upon the colporteurs, and yet not so many as to involve much labour. An active colporteur will sell about fifty publications a day. It would take some time to enter each sale, especially as men of the stamp employed do not write quickly. It will be sufficient if the total sales, with the proceeds of each class of publications, are given at the close of each day. The numbers can, perhaps, be easily checked in the following way. The colporteur should be supplied with a book *ruled* as below:—

\* Joint colporteurs, depending largely on sales for remuneration, could not give so much time to each village.

		TRACTS.				SCRIPTURES.				SCHOOL BOOKS.				TOTAL SALES.	
Date. 1870.	Where Sold.	On hand. Evening.	Daily Sales.	Proceeds.		On hand. Evening.	Daily Sales.	Proceeds.		On hand. Evening.	Daily Sales.	Proceeds.	No.	Proceeds.	
Jan. 1	On hand .....	107				45				26					
"	Received .....	200				50				25					
"	Total .....	307				95				51					
"	Calcutta .....	268	39	5 3	83	12		3 6	44	7	3	58	Rs	A. P.	11 9

At the beginning of the month the colporteur would put down the numbers on hand. Any received during the day would be entered. In the evening, the colporteur would count the numbers remaining on hand of each class of books. The balances would be entered in the first column, and, when subtracted from the numbers above, would give the sales during the day, which would be entered in the second column. The proceeds could be ascertained by having a purse with three divisions, and keeping the sales *for the day* apart. In the evening, the colporteur might see the sum in each division, and enter it in the proper column. Many colporteurs, however, would be able to recollect the sales sufficiently to obviate the necessity of employing such means.

It is desirable to know the sales of each day to stimulate the colporteurs to constant work. The places should also be mentioned, as some check upon pretended sales.

The daily sale book should be large enough to serve for a year, and should be carried about by the colporteurs. At the end of every month the colporteur should be required to furnish an abstract of his sales in duplicate, one copy to be retained by the superintending missionary, the other to be forwarded by him to the Presidency. The return might be as follows :—

Return of Colporteur \_\_\_\_\_ District \_\_\_\_\_  
For \_\_\_\_\_ 187

WHERE SOLD.		TRACTS.				SCRIPTURES.				SCHOOL BOOKS.				TOTAL.	
Date.		No.	Pro- ceeds.		No.	Pro- ceeds.		No.	Pro- ceeds.		No.	Pro- ceeds.	No.	Pro- ceeds.	
I	Calcutta .....	29	Rs. A. P.	4 6	16	Rs. A. P.	8	6	Rs. A. P.	3 6	51	Rs. A. P.	1	12	3
31	Serampore .....	36		5 9	5		2 6	7		4	48		12	3	
	Total* ....	752*		7 3 6	110		3 1 3	85		3 9 6	947		14 14	3	
	Bought by Colporteur during month* .....	700*		6 10	100		2 14	80		3 5 4	880		12 13	4	
	Discount on do. ....			3 5			1 7			6 8			5 2	8	

\* These two would differ slightly every month.

Salary for Month, Rs.

Date \_\_\_\_\_

Signature of Superintendent.

The last three items should be filled up by the missionary. It has already been mentioned that, after the first supply, the colporteur should always pay cash. The books received to be sold by him might be kept by themselves. The missionary should make one of his assistants book-agent, who could take charge of all publications. A teacher or catechist might do the work in addition to his other duties. The colporteur would probably come for supplies only once a week, and only a few minutes would be required to meet his wants.

As already suggested, accounts will be simplified by keeping the colportage stock separate. It is desirable also to furnish sale books, with printed forms, somewhat like the following :—

The first few pages should be reserved for books received and the total monthly issues. The items would be as follows:—

**Jan. 1. Books on hand.**

Feb. 15. Received.

### Total

Monthly issues for six months, one column to each.

June 30. Balance.

The remainder of the sale book would contain the issues of books to the colporteurs. If more than one colporteur be employed, the names of the purchasers can be entered after the date. The sales should be added up monthly, and the totals transferred to the abstract at the commencement, and to the monthly return.

The stock on hand can be ascertained at any time by deducting the issues from the receipts. Any deficiency will show the amount of books which has not been accounted for. It is desirable to know which publications sell best in the district, and to forward regular supplies of those which are wanted. The two objects can be secured with least trouble by a half-yearly stock account. The entries would be as follows:—

Date.		NAMES.	Remain-ing last Half-year.	Received during Half-year.	Total.	Now on Hand.	Issued during Half-year.	Returned during Half-year.	No. Required.
-------	--	--------	----------------------------	----------------------------	--------	--------------	--------------------------	----------------------------	---------------

The titles should include every publication which will be required. If necessary, to save trouble to the Superintending Missionaries, the numbers remaining on hand, and those forwarded during the half-year, might be filled up by the colportage clerk at the Presidency. It would then simply be necessary to count the books on hand at the out-station, and to enter the numbers of each. Before this is done, the colporteur should bring in his stock, that the books in his possession may be included. The numbers issued during the half-year will be some guide to the probable requirements during the next six months.

The half-yearly stock account should also contain an abstract of the receipts and disbursements. The statement will be somewhat as follows :—

		RECEIPTS.						DISBURSEMENTS.			
Jan.	1	Balance in hand . .	Rs.	A.	P.	Jan.	1	Balance due	Rs.	A.	P.
		Sales during half-year						Salary during half-year.			
		Received on account.						Postage			
June	30	Balance				June	30	Conveyance of Books			
		Total						Remitted.			
								Balance			
								Total			

The sales include only the money actually paid, deducting discount.

No batta should be allowed to colporteurs on the above system, nor should travelling charges be paid. All such expenses have a great tendency to swell, and the funds available are so limited, that the charges must be kept as low as possible. They are not allowed by the Bombay Tract Society.

The compiler has given much thought to the best mode of obtaining information required, with the least amount of trouble to the friends who take part. According to the plan proposed, the burden will fall chiefly upon the colporteur himself, and next upon the mission book agent. About one hour a month may suffice in the case of the latter. The expenditure of time on the part of the missionary need not exceed about one hour every six months, if things are conducted methodically. At the outset, however, it will be necessary to explain matters thoroughly, both to the colporteur and book agent.

As already mentioned, every facility should be given by supplying printed *blank forms, with ruled lines*. There should also be a colportage clerk at the Presidency to tabulate returns, as mentioned under the head of Bible Colportage.

## MISSION COLPORTAGE.

The following remarks on colportage deserve consideration :—

“ Some missionaries are deterred from entering systematically and heartily into this work, from the fact that it would, as they think, take up too much of their time and strength from other and more important duties. All should reflect that if it is important to prepare translations of the Scriptures, and get up a religious literature for purposes of evangelism, it is no less important to circulate them, even were the labour and trouble of doing so fourfold greater than it is. Why make an instrument, and then not bring it into good and efficient use ? Not to circulate our vernacular religious publications vigorously, is to stop a good begun work far short of completion. An earnest and energetic circulation is the just and required complement of the preparation and publication of Scripture translations, and a general religious literature. It may well be doubted if there are many more hopeful forms of missionary labour than this, reaching widely as it does, when properly managed, all classes, ages, and sexes.

“ But when colportage work is entered into with a little system, it requires no very great expenditure of the missionary’s time and strength.”\*

At present, nearly all missions regard *schools* as an important evangelistic agency. There is every prospect that, with the extension of the Government educational system, supported by a special cess, mission schools of a lower grade will be largely driven out of the field. The circulation of Christian literature will thus become of more and more importance. Even now, it deserves to be ranked next to preaching. The missionary who neglects it fails to turn to account a most valuable instrument of usefulness within his reach.

In the preceding section, the employment of a special agency for colportage has been advocated. Every district missionary should avail himself of it as far as possible; but, *in addition*, the sale of Christian tracts and books should be carried on by such mission agents as can engage in the work. The Report previously quoted has the following remarks on this point :—

“ If good colporteurs from elsewhere cannot be found, some of the best exhorters or native preachers might be employed for a time to make a regular canvass of a definite field. If they are intelligent, reliable men, the work will receive so much the better an impulse from them. Often native helpers spend a good part of their time in comparative idleness and inactivity. A few months of brisk moving about among the villages and towns of the broad country would do them good, and afford an excellent opportunity for preaching, as they go, ‘ all the Word of this life.’ Every town, village, school, or bazaar entered, would furnish a congregation.”—(p. 27.)

\* Report on Colportage of the American Meth. Episcopal Mission, p. 25.

The next paragraph refers to a feeling which is not uncommon among mission agents :—

“In some cases native preachers have manifested a dislike, from some strange ideas of propriety, to making efforts to sell Scriptures, books, and tracts. This feeling should be checked—if need be, sharply rebuked—and all parties instructed that there is nothing unbecoming their dignity and importance in selling books. The missionary should set the example, and then insist on others engaging in what should be a definite part of their work.”

The earliest and most successful sellers of Scriptures and tracts in South India and Ceylon were University men. Their engaging personally in the work had a considerable effect in removing the feeling among catechists that it was lowering their dignity to sell Scriptures. Explanations can easily be given which will satisfy the people. It has already been mentioned that handbills, or small tracts, may be freely distributed after preaching. While these can be obtained gratis, it is easy to show that larger publications are too expensive to be given away. The price printed on the tracts can be adduced as a proof that they are intended to be sold. It is not desirable that a European missionary should do *much* in selling tracts himself, as he cannot spare the time; but he should do *a little*, to encourage the native agents.

In some missions the course recommended has already been followed. The Rev. N. Honiss, Tinnevelly, says :—

“Our catechists now recognise the sale of books as a regular part of their duties. The number of books they sell is either a proof of their diligence, or an exposure of their negligence, but in all cases is a great help to the work of preaching. During the past six months, with God’s blessing, we have sold 3,197 small volumes, all of which, with very few exceptions, contain some Scripture and more Scripture truth.”—*Madras C. M. Record*, November, 1864.

Mission colportage has been very warmly taken up by the Basel missionaries, on the Western coast of India. “Every preacher of the Gospel, missionary, or catechist, is in the habit of offering tracts or Bible-portions for sale.”\* The success has been very encouraging. The sales for the last three years, of which the compiler has information, were as follows :—

1865-66	..	Number sold	..	27,968
1866-67	..	”	..	38,779
1867-68	..	”	..	44,154

The numbers sold include only the publications of the mission. In addition, many thousand copies were sold of Scriptures and publications of other societies.

\* Report for 1867, p. 27.

The above results should be a great stimulus to other missions to engage in the work. It is very desirable to have statements of the numbers sold, with the proceeds, in each mission district. This would enable missionaries to judge what success may be expected under similar circumstances.

Recently, the Madras Bible Society proposed to some of the largest missions in South India that their agents should sell Scriptures, to which a favourable answer was given. A similar arrangement should be made about tracts. The question arises, on what terms should mission agents receive Scriptures and tracts for sale? "The labourer is worthy of his hire." On the whole, it seems best to allow them to obtain them on the same terms as colporteurs, they selling them at the usual rates and retaining the discount. Their sales, in general, will not be large, and the discount will form so small a proportion of their income, that they will not be greatly tempted to neglect other work. Even if they did, they would still be very usefully employed. There is also another consideration. Catechists may *occasionally* make a present of a tract or book with advantage. The discount would allow them to do so without pecuniary loss to themselves.

**Shops, etc.—**The Colportage Report of the American Methodist Episcopal Mission suggests the following plans:—

"Frequently native shopkeepers and booksellers are glad to take for sale on commission some of our publications, and sometimes they are willing to buy a quantity of books at low prices. They may make good profit on them, and books from their hands may find an unsuspected reception where they would not otherwise go.

"In many cases, if native Christians be allowed a commission on sales, they will interest themselves in circulating books and tracts in connection with their own work, and they help themselves in earning a livelihood." —(p. 28.)

Native Christian widows, and others too old for hard work, have sometimes earned a little by sitting with a basket of books in a market or near a court-house. Such persons, however, should not receive salaries as colporteurs. Care must be taken also to make them pay in advance for all books after the first supply. They are very prone to get into debt, and keep the entire proceeds of sales.

As has been well observed, "It is surprising what a little thought and diligence will accomplish when the circulation of the Scriptures and religious publications is made *a specified and important object*, and not attended to in a secondary or incidental way."\* On the other hand, there have been cases in which the

\* Report on Colportage of the Amer. Methodist Epis. Mission, p. 29.

work has been greatly neglected. It was found on inquiry, two or three years ago, that over a large portion of South India only about one tract a week was circulated on an average by each missionary, native minister, and catechist. As some circulated many more, there were others probably who scarcely gave away a single tract during the whole year. The circulation of Christian literature in India might be vastly extended. "May the time soon come when each mission will feel that its system of operations is incomplete unless it has in its service a number of active colporteurs, when the whole of India shall be systematically acted upon through the agency of colporteurs, who shall carry Christian tracts and books to every village and every family that are willing to obtain them, and thus extensively make known the glad tidings of salvation."\*

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### VIII. PREPARATION OF REPORTS, ETC.

**Importance.**—Reports have several valuable uses. The annual review of work which is necessary in drawing them up, has a beneficial effect upon the office-bearers; upon the Report depends largely the interest taken in the Society, and the funds placed at its disposal. A Report may be also turned to excellent account by suggesting plans for the wide diffusion of Christian literature in the Presidency, and acting as a kind of medium of communication on the subject. Its preparation, therefore, should receive due care.

**Essentials.**—Platitudes, or vague general statements which might appear equally well in any Report, are not wanted. Persons who read Reports wish a brief businesslike record of the work actually done, written in as interesting a way as the subject will admit. Sufficient data should be given to enable an intelligent estimate to be formed of the Society's operations, while any special instances of good should be noticed in detail.

**Circular.**—It is desirable that the secretary, in drawing up the Report, should have as much information as practicable about the work of the Society. The correspondence during the year will put him in possession of a good deal, but still there will be

\* Reports of the Bombay Tract Society.

many facts not elicited in this manner. The course pursued at Madras is to issue a circular a few weeks before the close of the year, asking for information. The following are some points which may be noticed :—

1. The number of tracts circulated in the district during the year, with, if possible, the amount of the sales. The circulation can easily be computed. At the beginning of the year the number of tracts on hand should be counted, and a memorandum made.\* When supplies are received during the year, the numbers should be added. At the close of the year stock should be taken, and subtracted from the totals, which will show the issues. All Missionary Societies should require statements of the circulation of Scriptures and tracts, and give it in their Reports. This is already done by two or three well-organized missions. It would bring to light cases of neglect, and act as a stimulus to all.

The amount of sales is another important item. It can be ascertained without much labour if the missionary allots a column to it in his cash book. All moneys received must be entered in some way, and it is little more trouble to arrange them under proper heads.

2. The supply of tracts wanted next year. The Madras Tract Society, for the last year or two, has issued a short monthly tract for gratuitous circulation. Supplies are sent periodically to missionaries who apply for them. The number should be increased or diminished each year if found necessary.

3. Opinions regarding the tracts which have been circulated, especially new publications. Excellencies, defects, popularity, etc., should be noticed.

4. Instances of spiritual good which have resulted from tract distribution. Details should be given.

5. Suggestions with regard to new tracts and books, reprints, etc.

Suitable subjects should be suggested. Competent native Christians should be encouraged to write. With a little help from the missionary, valuable tracts may sometimes be produced. The missionary's own composition may not be sufficiently oriental to please the people; natives who can write idiomatically not unfrequently lack ideas. The missionary may give the native an outline of a tract, which he can work up, introducing proverbs, poetry, etc., which will make it popular. To develop native literary talent is an important part of a missionary's work.

6. Pecuniary aid to the Society by raising subscriptions, by congregational collections, and grants from general funds.

\* This should be entered in a book. A slip of paper is apt to get lost.

A missionary at a European station may sometimes render valuable assistance by sending round a subscription paper. Facilities for this will be noticed under the head of Funds.

7. Any suggestions calculated to promote the Society's usefulness.

A copy of a circular, embracing some points like the above, should be sent to all missionaries in the Presidency a month before the preparation of the Report. It would be well to mention that the reply should be posted by a specified date, otherwise dilatory men will put it off till it is comparatively useless. It is true that most missionaries will not send any replies, and that a large proportion of those received will not be of much value ; still, in most cases, some useful suggestions will be elicited, and every missionary will have been reminded of the Society's existence, and of his duty with regard to its work.

While replies to the circular should be carefully read, it is necessary to print only such portions as seem suitable.

**Statistics.**—The Reports of Indian Tract Societies differ very much in the details given of their operations. Some are tolerably complete, while others are very meagre. Sometimes important data are wanting, while comparatively insignificant facts are mentioned. The statistics of no two societies are alike, so that detailed comparison is impossible. It is exceedingly desirable that they should be *complete* and *uniform*.

There are four principal divisions on which information is wanted.

1. Printing. 2. Circulation. 3. Income. 4. Expenditure. Each may be noticed briefly.

1. *Printing.*—This is evidently a most important item, yet there are Reports which do not give the numbers printed, only the titles being mentioned. In order to know how much a Society is really doing, and whether the printing is in excess of the circulation, it is desirable to have the following details both of tracts and books :—

<i>Title.</i>	<i>Edition.</i>	<i>Size.</i>	<i>No. of Pages.</i>	<i>Copies Printed.</i>	<i>Total Pages.</i>
Jewel Mine.	10th.	16mo.	50.	5,000.	250,000.
			Total Tracts,		
			Total Books,		
			Grand total,		

Tracts should be arranged by themselves, and then the books. It will be seen that the "total pages" are mentioned. The object of this is to show the comparative quantities printed of tracts and books, and to enable the work of different Societies to be compared. Three thousand volumes may contain more pages of printed matter than a hundred thousand tracts. The mere numbers are therefore an insufficient test of work.

In the case of *new* publications, brief notices should be given of their character, with the names of the authors. When tracts are reprinted, the number of the edition should be mentioned.

2. *Circulation.*—Two statements under this head are specially desirable. The first is a brief summary for the body of the Report. It might contain the following items:—

CLASSES OF PUBLICATIONS.	Balance Jan. 1, 1869.	Received during year.	TOTAL.	Issued during year.	Balance Dec. 31, 1869.
LANGUAGE					
Tracts, general series					
Handbills.					
Children's Tracts					
Periodicals . . .					
Books . . .					
Total					
Grand Total					

Each language should be entered separately.\* The grand total should include the issues in all the languages.

A second statement regarding the circulation, which is also much wanted, is a list of the issues during the year of each publication. It is valuable as an index to the popular taste, about which much has yet to be learned. Many of the persons who look at the Report may not be able to appreciate this; but the few intelligent men who conduct such societies will understand its value, and they must be regarded as well as ordinary readers. Another important use is to show which tracts will probably require to be reprinted during the year. The information can be given in a way which will not occupy much space. Every Tract Report should contain the titles, size, and price of the Society's publications. It is simply necessary to give in addition to these items the issues during the year, and the numbers in stock, *e.g.*,

No.      Title.      Size.      Pages.      Price.      Issues.      In Stock.

A third statement regarding the circulation is generally given in Home Tract Reports, which is omitted in Indian Tract Reports—the grants to individuals. If a list could be given of the numbers of the tracts and books, with their value, forwarded to each missionary during the year, the information would be useful in

\* European languages may be classed together.

different ways. When the circulation was small, attention might be called to it in a kindly manner; when it was very large, the means adopted might be ascertained, and urged upon others.

3. *Income*.—The sources should be mentioned. The most important items are the following, which should be kept distinct:—  
1. Contributions; 2. Sales, (1) English books, (2) English periodicals, (3) Vernacular publications; 3. Miscellaneous.

4. *Expenditure*.—The Madras plan of having two distinct funds—English and vernacular—has already been recommended. If adopted, the expenditure will be classed under two main heads. Under the *English Fund*, the principal charges will be two—remittances for books and depository expenses. The latter will admit of subdivision into rent, establishment, postage, etc. In the *Vernacular Fund*, the great difference will be the substitution of printing charges for remittances for books.

*General Abstract*.—By this is meant a brief summary of the statistics from the commencement. Changes are numerous among the officers of Indian Tract Societies. It is desirable that they should have a view of the Society's operations from its origin, that they may be better able to understand its present position, and what may be reasonably expected. The information also would be of interest to some of the subscribers. The whole might be compressed into one page. The items would be as follows:—

INCOME.	EXPENDITURE.	PUBLICATIONS.
Year. Subs. Sales. Total.	Printing. Depository. Remittances. Total.	Printing. Circulation.

The compiler's "Catalogue of the Christian Vernacular Literature of India" gives the above information with respect to the principal Indian tract societies.

*Instances of Good*.—To general readers these possess most interest, and they are sometimes quoted in the Parent Society's Report. Any which come to light, and are calculated to promote the end in view, should be given in detail.

*Suggestions*.—It is desirable to preserve and make known any suggestions which are made, fitted to increase the circulation of Christian literature. The Report should embody notices of plans, proposed either by missionaries in the interior, or by the office-bearers. In this way much may be done to stimulate both the production and circulation of tracts.

*Wrapper*.—This may be used, among other purposes, to advertise new publications. As already suggested, another page

might contain a list of subjects on which tracts are especially wanted. A brief *r  sum  * of the Society's work might also be inserted.

**Time of Publication.**—The Religious Tract Society makes liberal grants of paper, etc., to the Indian Tract Societies. The Report of the former should contain notices of the operations of the latter. This is necessary for several important reasons. The Parent Society's Report must be ready for the annual meeting held early in May. On account of its size, its preparation must be commenced in March. If the Indian Reports are not received in time, no notice of them can be inserted, and thus the year's operations are a blank, so far as home readers are concerned. The Indian Reports should be posted by the 10th of February. To enable them to reach England in proper time, some societies in India make their year close on the 30th of September. The body of the Report can be printed much earlier than the lists of publications, etc. An effort should be made to get it in type, and a copy despatched, by the time specified above. If even this cannot be done, let, at all events, a letter be written, embodying some of the principal facts. Complete copies of the Report can be sent afterwards.

**Circulation.**—The great difficulty is to get Reports read. In many cases, when sent, they are simply tossed aside. If possible, accompanying letters should be sent to parties whose aid is solicited. As it would involve too much labour to do this in every case, a brief circular should be prepared, embodying a few of the leading facts, and containing an appeal for support. A copy of the circular might be sent to persons who do not receive letters.

#### MISCELLANEOUS HINTS.

**Raising Funds.**—This is one of the most important, but at the same time one of the most trying duties of the office-bearers. The two great sources of income are *subscriptions* and *sales*.

Subscriptions are obtained both from Europeans and natives. In most cases, the bulk of subscriptions from Europeans come from the Presidency city, because the list can be sent to them. Europeans in the Mofussil generally receive only a report, which is frequently not looked at. A mode of reaching them, adopted in some parts of India, is to provide a missionary or some layman at the station with a subscription paper, to be sent round. After a short notice of the society's work, the following should be added:—

"The residents of  
the Society, and  
contributions.

are respectfully invited to aid  
will kindly receive and forward

"

, *Secretary.*"

Many more will give if asked in this way. By providing Mofussil missionaries with such a paper, they will also more willingly apply for contributions than if they had to write directly to the parties.

Native contributions are still small, but they will increase. It is important to lead native Christians to take an interest in tract societies, as upon them their support must eventually, in the main, depend. An annual collection might be made for the society, or a sum might be voted from the general fund raised by the native congregations. The South Travancore Tract Society is supported almost entirely by native contributions.

The *sales* of the Religious Tract Society are nearly sevenfold the amount of the *subscriptions*. The same may be expected to be the case, after a time, in India. The development of the selling system should, therefore, receive great attention.

*Money grants*, as already mentioned, are sometimes given by the Religious Tract Society, when sufficient reason can be shown.

**Advertising.**—The Parent Society spends about one per cent. of its income on advertisements. Quarterly supplies of new publications have been advocated. Advertisements on their arrival would promote sales, and remind the public of the Society's existence. Especially before Christmas, advertisements should appear in the leading newspapers. The proportion of expenditure on advertising might be the same as in the case of the Parent Society.

**Issue of Specimens.**—The Report on Colportage already quoted, says—

"In answer to the question, 'How can we increase the demand for our publications?' the answer was very promptly given—'Circulate them.' They will thus become their own advertisers, and create a demand themselves."—(p. 24.)

Besides sending specimens of new vernacular publications to missionaries, it is very desirable, if possible, at least, to show them to native booksellers and book-hawkers, informing them on what terms they can be obtained. The latter will, by-and-by, become a most important channel for their circulation. Specimens should also be sent to the editors of vernacular newspapers and magazines for review.

## QUESTIONS ON THE MANAGEMENT OF TRACT SOCIETIES.

- Are meetings of committee held monthly ?  
 Are efforts made to secure *new* Tracts and Books, including poetical Tracts ?  
 Are publications issued at fixed times, *e.g.*, monthly or quarterly ?  
 Is a sufficient supply of paper applied for annually ?  
 Is a small annual supply of new woodcuts obtained ?  
 Are quarterly supplies of English stock received ?  
 Is the stock in the depository well arranged and kept in good order ?  
 Is stock taken annually ?  
 Are the accounts clear and kept up to date ?  
 Are printed blank forms provided ?  
 Are the English and Vernacular Funds kept distinct ?  
 Is a monthly abstract submitted ?  
 Are periodicals paid in advance by subscribers ?  
 Is a quarterly list of outstandings prepared ?  
 Are efforts made to establish branch dépôts supported by local funds ?  
 Is the sale of publications by native booksellers encouraged ?  
 Is the selling system strictly enforced, or are grants made of tracts priced in the catalogue ?  
 Are specimens of new publications forwarded to missionaries, to be returned if not purchased ?  
 Has a system of colportage been organised over the Presidency ?  
 Are subscription papers sent to missionaries at out-stations to collect funds ?  
 Are contributions sought from native Christians ?  
 Are estimates of receipts and expenditure made out for the year ?  
 Are bills for printing, &c., promptly paid ?  
 Are remittances to England for books regularly made from the proceeds of sales ?  
 Are the statistics given in the report complete ?  
 Is a copy of the report posted for England by the 10th February each year ?  
 Is the report properly circulated in India ?
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# Christian Vernacular Education Society for India.

## BIBLE SCHOOLMASTERS FOR INDIA.

THE Committee of the Christian Vernacular Education Society for India are anxious that both the necessity for their operations, as well as their nature and extent, should be equally known, feeling assured that they will then receive all the support which their importance demands.

It is not generally known that there are Thirty Millions of children in India of a School-going age ; that there are only One hundred thousand of these children receiving any Christian instruction ; and that, consequently, Twenty-nine millions, nine hundred thousand children in British India are, in the year 1871, still being brought up amidst all the abominations of heathenism.

The Society is labouring to provide Bible Schools for these masses, and, for this purpose, has established three Institutions for training Native Christian Schoolmasters. These Training or Normal Schools are conducted by Englishmen who were themselves trained thoroughly in the Normal Schools of this country, and who are practical educationalists, fired with Missionary zeal to win souls to Christ. These Institutions are planted in Missionary centres, viz. at Dindigul in the Madras Presidency, Ahmednuggur in the Bombay Presidency, and at Umritsur, in the Punjab.

Buildings of a most suitable description, all free from debt, have been erected in connexion with each, and about fifty trained Christian Native teachers annually proceed forth from these, to open Bible Schools in the most destitute localities, where heathen chil-

en are taught the wonderful works of God in the tongues in  
lich they were born. These Training Schools pass through yearly  
aminations, conducted by Missionaries, Christian laymen, and  
overnment Inspectors.

The Institution at Ahmednuggur has lately passed such an  
amination, and one of the Examiners—the Rev. J. Small, of the  
ee Church of Scotland—has written the following account of it  
the “Times of India.” He says,—

“The nature of the work requires an arrangement of the pupils and  
dents in four departments, viz. a Model School, in which the youths  
o are preparing to become teachers may, by practising under the super-  
endence of their Principal, acquire the art and best modes of teach-  
; a Preparatory Class, consisting of boys who, while receiving a good  
lementary education, supply material for the upper divisions, to which,  
ever, only such are transferred as seem likely to be convertible into  
chers; a Junior Class, or first-year students of the Normal Depart-  
ent proper; and a Senior Class, consisting of second-year men who  
o be considered fit, on the expiry of their term, to take charge of  
age or other Vernacular Schools. The advanced students have, of  
use, teaching both in its theory and practice as a main branch of  
ir studies.

“The pupils and students are obviously under admirable training and  
cipline. The oral answering of the younger ones reminded me of  
at one hears in well-conducted Schools at home. The answers were  
evant and precise, not consisting of snatches of sentences, or mono-  
labic exclamations, such as one commonly hears in Vernacular  
hools. The written answers of the older Students, also, were  
stinct, intelligent, and at times full ; attaining in the cases of five  
pers, and in the phraseology of these days of figure-tests, to full  
lue. Of course, the subjects are not like those of a University  
rse; but the students are required to be decidedly good in all the  
anches of an elementary education, and they have, in addition, some-  
ing of Astronomy, Geometry, Algebra, and a course of the Evidences  
Christianity. It would not be too much to say that *mutatis mutandis*,  
e answers of the senior students would compare favourably with those  
similar Institutions at home.

“To have advanced the work to its present stage would, of itself,  
ve been an honour to the Principal of this Institution, even had his  
aterial consisted of high-caste youths; but the honour is undoubtedly  
eatly enhanced by the fact that the students are drawn, all but  
clusively, from the very humblest class. A word may be said in  
planation of this circumstance. The Normal School is a Christian  
stitution: the students are from the Native Christian population. It  
this that explains the planting of the Institution in Ahmednuggur,  
ich is the centre of the operations, and the devoted labours of the  
merican Missionaries, who have been the means of gathering large

numbers of the native people into a Christian community. No other town in the Presidency would have so well answered the purpose of the Christian Vernacular Education Society, not even the capital, where, besides the difficulty of securing unanimous action, the desire for English education would have prevented the students from persevering to the required degree, as well as rendered them dissatisfied with their subsequent humble labours in the Vernacular. Even as it is, some of the youths attending the Normal School get infected in this way, and go off in quest of English. Now the majority of Native Christians belong to the lower castes of Hindoos, and inherit, thanks to high-caste oppression, a lower intellectual capacity—the result of that iniquity that crushed them out of the common brotherhood, and has kept them degraded for ages. The idea of training Mahar boys into intelligent teachers must at one time have seemed chimerical to missionaries. Thanks, however, in the first place to those missionaries who have been believers in our common humanity, as well as men of trust in God, and thanks to the efforts of this Christian Vernacular Society, it is being clearly demonstrated that a Mahar youth is susceptible of good mental training, and capable of being turned into an intelligent teacher with whom the Brahmin puntojee of the old school will bear no comparison."

Such is the testimony of an impartial witness to this particular department of the Society's work. Who can measure its importance? And when it is remembered that, in addition to this, the Society is endeavouring, both in North and Central India, to Christianize the existing heathen Schools by introducing the Bible and Christian School-books into them, and by committing the teaching of these to Native Christian Inspectors, it will surely be allowed it is deserving of hearty support.

When, moreover, in addition to all this, it is borne in mind that more than one half of the educational Christian literature of India is published by this Society, and that its School-books, in ten languages, are used in most of the Mission Schools "as the best means of teaching Christ in them," the Committee trust that all who hear of their operations will deem it to be a privilege to aid in greatly extending them, as one of the surest means for sowing broadcast that seed of the Word which is destined to accomplish the purpose for which God has sent it, viz. the salvation of all in every land who believe it.

*January, 1871.*

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